

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson, Miss., Thursday, July 21, 1921.

New Series, Volume XXIII, Number 25

The Cincinnati Work House is said to be closed for lack of customers. Another business that has failed on account of the eighteenth amendment.

Rev. C. W. Gordon (the "Ralph Connor" whose books beginning with "The Sky Pilot" have been read around the world) was recently made moderator of the Presbyterian General Assembly of Canada.

Postmaster General Hays is called "The little Presbyterian Elder." He weighs one hundred and fifteen pounds and is five feet two inches high. He said he found the girl who became his wife at prayermeeting.

Probably those poor mortals that gag at the story of the fish swallowing Jonah will have some difficulty with the newspaper account recently published of a man who vomited up a live fish four inches long which he is supposed to have swallowed when a boy in swimming.

A methodist paper published in Chicago thinks "We are running ahead a little too far" when a woman presides for a few minutes over congress. We have not seen its opinion of Northern Baptists who elected a woman, Mrs. Helen Barrett Montgomery, President of their Convention.

Those people who believe in comity among the various denominations, and that no other church should intrude where one church has already begun work, ought to have started earlier and been true to their teaching. In that case the world would have been left to the Baptists who got the start of all the rest when John the Baptist began baptizing people in the Jordan.

The Arkansas Baptist Advance says that it took the weight of a man in lead during the war to kill him, so much being wasted in missing the mark; and yet some people object to putting the denominational paper in the budget for fear a few copies would be wasted. We will guarantee to any pastor who raises this question that a larger percentage of his people will read the paper than there are of the same people who come regularly to the church services. Give them a chance.

You have heard the story of a man who had made a fortune running a lumber mill, and divided his property at death among his children. He had an idiot son to whom he willed only the sawdust from the mill. And the story goes that this idiot became a millionaire by selling the sawdust for breakfast food. Now comes the story that the Forrest Service in the U. S. Department of Agriculture is providing an excellent feed for cows at the Agricultural College of Wisconsin, made one third of sawdust. Long ago when we studied chemistry they told us that sawdust and molasses were practically equivalent. But only lately has anybody had the faith to put it to the test. "Now faith is the testing of things hoped for, the conviction of the truth of things that have never been seen before." Faith is the proving of our theories by practical experiment.

Four Minute Sermon

Subject: Others.

Text: Am I my brother's keeper? Gen. 4:9.

It is a long call from the words of Cain to the words of General Booth of the Salvation Army. And yet both were spoken by men of the same race. But the words of Cain were those of a man estranged from God by sin; and the words of General Booth were those of a man saturated with the grace and truth of Jesus Christ. The first was that of a son of the first Adam; the other was the message of one who had become a son of God through the Second Adam. The first was of the man whose hands were red with his brother's blood. The second was of a man cleansed by the blood of Christ. The first was from a murderer, the other was from a man who brought the message of life eternal.

Cain spits back at God, who asks him about his brother, the counter question: Am I my brother's keeper. He repudiates all responsibility for him though his own hands were the instrument of his death. General Booth celebrates his seventy fifth birthday by a cable message to his fellow helpers around the world, the one word "Others". They understand and take up the work of rescue afresh, and with joy lay themselves on the altar of God to save others, and minister to their need. Which are you following- Which motto is yours? Are you saying with Cain 'am I my brother's keeper?' Or are you responsive to the words of Jesus, 'Other sheep have I; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd?'

It is so easy to draw in our robes and pass by on the other side; to say that every tub must stand on its own bottom; to disclaim any responsibility for the evil conditions around us; to say that we have our own business to look after and our own souls to care for. But can we go away from people in need and carry the peace of God in our hearts? Can we refuse to lift the burden from the shoulders of another without putting the weight on our own souls or a millstone about our necks? Can we say that it is all I can do to keep myself straight with out trying to take care of others? Do you not know that this is the surest way to wreck your own soul and stumble in paths of darkness and crookedness? Have you never read that the Lord delivered Job when he prayed for his friends? As long as he argued with them, he sank deeper into darkness, but when he prayed for them he was lifted into the light.

Selfishness is suicide. The best way to help yourself is to help somebody else. Spiritual glow and joy come into our souls and our faces when we have put the refreshing cup of grace to other parched lips. We make large room in our hearts for the love of God when we pour out our Christian love on others. To the Philippians who had made a contribution to a missionary he wrote "My God shall supply every need of yours according to his riches in glory in Christ Jesus."

Don't be a mummy or a dummy in your church life. Don't seek merely to hold your own. You are responsible for the spiritual

growth and enlargement of others in your church and community. Some of them are withering up on the stem like a faulty peach on a tree in winter. The sap from the denominational tree may invigorate them. If you can during this campaign get them to take and read the denominational paper it will bring new life and larger vision. You are your brother's keeper; and not until you have done your utmost to thus irrigate his mind and make his soul fruitful by putting him in touch with the larger life by means of the paper, not till then have you done your duty by him.

In the Northern Baptist Convention representation is on the numerical basis, one messenger being allowed for every one hundred members. Some Southern Baptists seem to think we would collapse if our convention were put on the simple numerical basis, instead of a mixed numerical and financial basis.

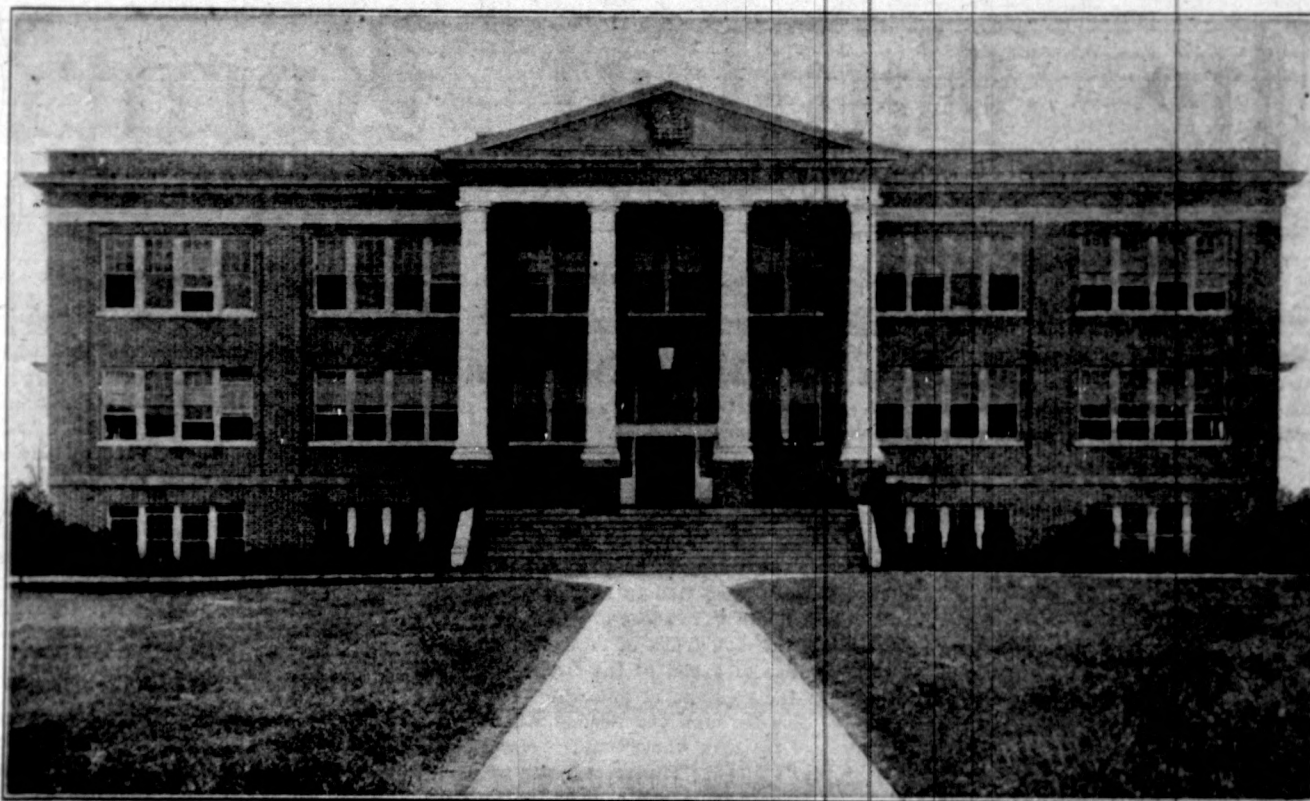
On last Sunday night Rev. R. R. Jones offered his resignation as pastor of the West Laurel church. He has served as pastor of this church nearly six years, during which time the church has made wonderful progress. The membership has grown, the Sunday School built up and every phase of the work advanced. Gifts of the church for all purposes increased from \$2000 to \$8000. The Senior B. Y. P. U. of the church was the banner union of the state for 1920 and held second place for 1921. Future plans of the pastor are not known.

Brother Ben Cox, Pastor of Central Baptist Church, Memphis, and Mrs. Cox, are on a six weeks' vacation. They together with the family of Mr. and Mrs. C. S. Leavell, of Anderson, S. C. are to be the guests of Mrs. H. M. Burford, 41 Kennebec St., Long Beach Cal. For the six Sundays that Brother Cox is away from Memphis he will preach as follows:

July 24th at Calvary Baptist Church, Denver, Colorado; July 31st, at First Baptist Church, San Francisco, Cal.; during the month of August, at Central Baptist Church, Los Angeles California.

TO THE BAPTISTS OF SOUTH MISSISSIPPI

I extend a most hearty invitation to every one of you to attend the South Mississippi Assembly at Hattiesburg, July 24th to 29th. There will be good preaching, good teaching, good speaking, good singing, good eating and cool sleeping. Drs. McGlothlin and Daniel guarantee a great platform; Dr. Dobbins great Sunset Services; J. E. Byrd, J. E. Sweaney and Miss Minnie Brown, great Sunday School work; Auber Wilds great B. Y. P. U. work; Miss Lackey and Miss Traylor great W. M. U. work; Charley Butler, great singing. The Woman's College will see that you get something good to eat and a comfortable room. I want all of you to come.—J. L. Johnson.



Tatum Court, Mississippi Woman's College

A VISIT TO THE NORTHERN BAPTIST CONVENTION

By L. R. Scarborough

I enjoyed the pleasure of being a fraternal delegate to the Northern Baptist Convention at its recent session in Des Moines. I was a speaker-guest of the Conference on Fundamentalism of the day before the Convention opened and spoke on "The Central Passion of the Gospel." The Conference was largely attended. It was a great meeting, great in inspiration, courageous in its allegiance to and conviction of the basic doctrines of the Bible as immemorably held by Baptists.

Dr. J. C. Massee of Brooklyn seems to be the chief leader; but he is ably seconded by a noble group of Baptist stalwarts. The addresses of the Conference were of a high order. Sanity, certainly, no bitterness, a great brotherliness characterized all I heard. There were three notable utterances, the addresses of Dr. Massee, Dr. Sampey, and Dr. Shields of Toronto. Their messages were cyclonic and packed with the eternal certainties of high truth. The conference after discussion open and frank, adopted with a large majority a confession of faith embodying the meat and kernel of the Philadelphia Confession of Faith.

Dr. Laws and the Watchman-Examiner were praised greatly for telling friendship and great accomplishment for the ongoing of the Fundamental movement. I was deeply impressed with the seriousness, purposefulness, unalterableness, conviction, courage and fine spirit of this great group of men who in the North have set their hearts, heads and hands toward the re-establishment and enthronement of what Southern Baptists call the old Gospel. There was no parading of any fads of doctrine with special emphasis on any theory of the Second Coming. They seem to be set on the enthronement of the things far more basic and important, the deity of Christ, His vicarious atonement, His bodily resurrection, the inspiration of the scriptures, and so on. Evidently they are digging at the roots of things. They may have some advocates of extreme views but the main content of their contention deserves the prayer and sympathy of truth lovers everywhere. Dr. Massee believes that 75 per

cent of Northern Baptists are in sympathy with the main doctrinal contention of the Fundamentalists. They are encouraged to carry their movement on and out to every part of their great constituency.

THE CONVENTION

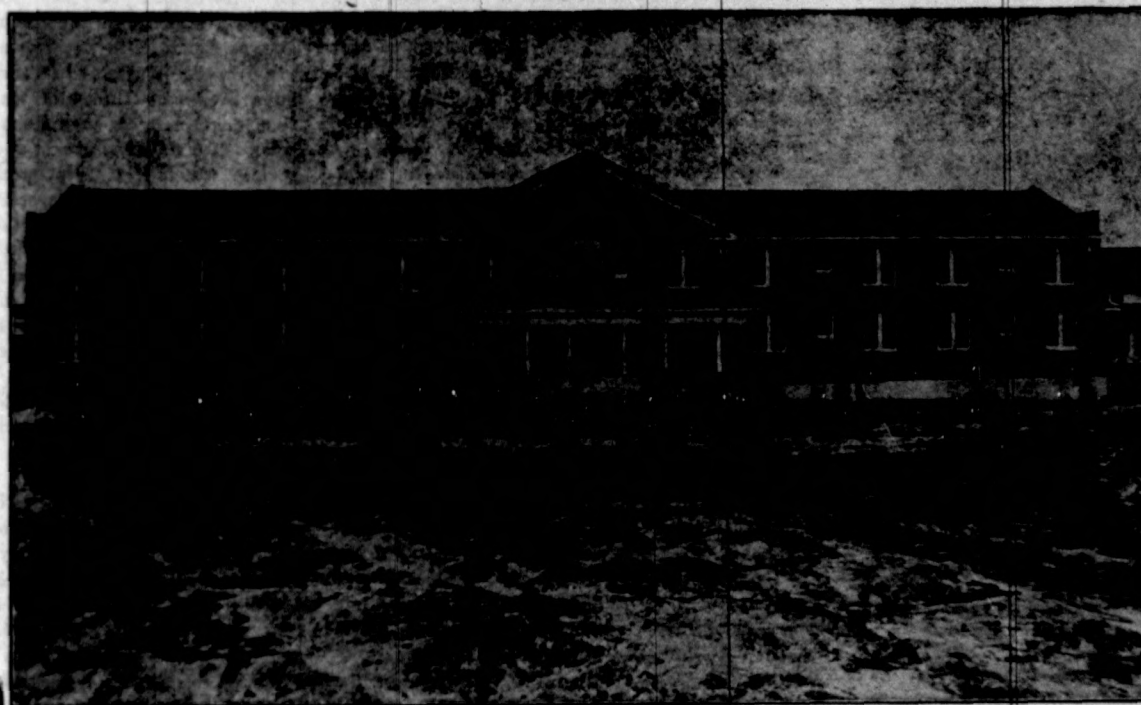
The weather was hot, the acoustics of the Coliseum poor, the crowds large, the feeling tense, the program well arranged, setting out the work of the year. The women's work, as reported by their Home and Foreign Mission Societies in their jubilee year was marvelously wonderful. Northern Baptist women are a great folk and have an organization which functions tremendously for the Kingdom. Dr. Aitchison for the Board of Promotion made a great report; more than \$10,500,000.00 was raised and expended in the various lines of work. I was deeply moved by the power, efficiency and accomplishments of this Kingdom organization. The reports in many lines were heartening and encouraging. The fraternal spirit toward the Southern representatives was cordial and beautiful. Dr. Love and I spoke somewhat of the Southern Baptists on the first day. It was a great joy to mingle with these great people our brothers of the North. I was there only two days and do not know the final issue of some of their great and difficult problems. But my brief stay brought me to see more closely the enormous tasks and difficulties of our Northern brethren. They are going through some tremendous convulsions and are in testing times. There are deep differences in doctrinal views and methods of administration. Criticism is on every hand. They have not yet won in their great 100 Million objective; but they are pushing heroically on seeking to put forward the Kingdom, correct what is wrong and get together and come to a better day of co-operation. Not in a critical spirit, but in a high spirit of sympathy and brotherliness, Southern Baptists should pray for these great Baptist Brothers of ours that God may lead them out of their difficulties into co-operation and conquest, in accordance with the truest loyalty to Christ and the Gospel of His grace. I think most of them are nearer together than they think. Nearly every speaker, even the extreme Modernists or Liberals confessed allegiance to the fundamentals of historic Baptist faith, but seemed to be

shy of so-called creedal tests and doctrinal shackles. I never heard a single Fundamentalist accuse the Modernists of being loose on the doctrine of freedom at all. The doctrine of freedom of conscience is one of the strong points of the Modernists.

STORMY PLACES

There were two outstanding matters around which feeling and expectancy ran high. When they got to them discussion brought on great animation and heat.

One was the report of the committee appointed at Buffalo last year to look into their schools and seminaries, both as to their ownership and control and the question of the teachings in these schools. The committee made a long report. They found most of the schools under many of them have self-perpetuating boards. Practically all charters demand that a majority of the trustees be Baptists. They seem to think whatever is wrong with the schools is due to the carelessness or indifference of Baptist constituencies and boards of trustees, rather than to the matter of ownership and control. The committee did not seem to find much wrong with the teachings of the schools. Their Report was thought to be weak in this vital and important matter. Either there is something dreadfully wrong with the teachings of many of their schools or somebody has been very careless with the truth about these schools. The committee failed to find anybody to come out boldly with the proof of heretical teaching to any serious extent. There was a majority and a minority report. The majority report recognized the right and duty of the denomination to inquire into the schools and require people supporting them. One member, Dr. Sweet, made a minority report, which on two fundamentals differed from the contention of the majority. The report was not considered strong. The majority report was not entirely satisfactory to the conservatives but was regarded as making progress and would go far towards helping in their educational problem. The minority report seemed to suit the Modernists. I understand that the majority report was approved by the Convention. The committee made no recommendations as to future procedure but the whole affair will prove of great value.



One of the New Fire-proof Dormitories, Mississippi Woman's College.

It caused discussion and investigation and will encourage conviction on the part of the believers in the whole truth, to go on to fight the battle until they win control of their schools.

Another matter that had some cyclonic elements in it, where feeling and discussion ran high, was the acceptance on the part of the Home Mission Society of a gift from a prominent layman of around one and one-half million dollars for mission and evangelistic work in the home field, to which gift was attached certain conditions, that is, that the colporters or missionaries who were employed out of that fund should believe in the deity of Christ, His resurrection, His atoning death and the Second Coming the inspiration of the scriptures, and so on. The Board of Managers had already accepted the gift with two dissenting votes. At a meeting of the Board in Des Moines six members opposed the gift, so Dr. White the Secretary, submitted the matter to a meeting of the Society for its decision. Brother Fred Freeman offered a resolution giving the Society's approval of the action of the Board in accepting the gift. Dr. Vaughn of Newton Theological Seminary offered a substitute resolution declining the acceptance of the gift and asking the donor to withdraw the doctrinal conditions. A very heated discussion followed. Many test votes were taken. Brother Freeman showed himself a great leader and made a very convincing speech. The final vote was an overwhelming adoption of the Freeman Resolutions. The division on the question was largely along the lines of the Fundamentalists and Modernists. The big question, which will doubtless be carried back to the people and into the years ahead, will be tested out in Northern Baptist churches, with the discussion of the basic truths and doctrines of the New Testament. If the brethren will keep sweet and Christly in spirit and go on with a great Kingdom program at the same time, it will result in great good. We must not stop to discuss. We should go on with the program while we are discussing. I believe, with Dr. Gambrell that a free brotherly discussion of the great matters of the Kingdom of God and the doctrines of His Word will result in good and that finally the people will come to the right.

Miss Williams superintendent of Education in Shelby County Tenn. was made president of the National Education Association in the Convention at Des Moines.

THE LESSON OF THE FIRE ESCAPE

We remained in our office one afternoon long after hours, and when finally we tore ourselves from the writing at hand, we realized we were all alone in a great office building. Even the night watchman was not a hand and all our attempts to discover an exit proved futile. We were to catch a train within an hour. The telephone was not connected with the central office or we would have called for help. It was an unusual predicament—to be a prisoner in your own office building, with no means of extrication.

We finally tried the fire escape, one of those iron ladders so balanced that it would lower when sufficient weight was at the outer end. We proceeded a part of the way but to no avail, and returned. As a last resort we first lowered our traveling grip and then laboriously let ourselves down by the iron piping near, giving by our actions all the appearance of one on no good mission bent.

Subsequently telling our experience to one of the employees, he conducted us to the self-same fire escape and said, "watch". He then proceeded out to the very end of the horizontally balanced ladder when it began slowly to lower and in a few seconds he was able to step off on a level with the street. The demonstration was complete and carried this lesson: The promises of God are sometimes held responsible for failure when it is our own unwillingness to test them to the limit. It is not only faith that is needed, but an absolute faith unmixed with suspicion. His disciples asked Jesus why they themselves could not heal as he did. He replied that it was because of their lack of faith. Peter would have succeeded along the entire watery course in walking to Jesus had his faith been simple and strong enough. Many a failure in Christian conquest today is due to the unwillingness to go the full way with God. O, ye of little faith!

Many times since the experience above related have we thought of what we missed by the mere failure to take just a step or two farther. The promises will work if we subject them to the proper test. —N. W. C. Adv.

According to report in the daily papers the Mayor of Biloxi says he is not enforcing the blue laws as to Sunday observance and does not intend to. A poor advertisement in the eyes of law abiding people. Is the governor not spending the summer there?

The Baptist, of Chicago, is working hard to make a distinction between a creed and a profession of faith. We have tried to see the point but about all we can see thus far, is the difference between dingdong and dongding. We suppose our contemporary would say that one is what we have to believe and the other what we do believe. But there is no such difference of meaning in the two phrases or words. By whatever name it is called it makes the stage of development. It means "this is how far we have gotten in interpreting the word of God and in bringing our lives into conformity to it, or seek to conform to it. In this way it is a rally call to Christian faith and service. It becomes in this way a symbol of fellowship between these of like precious faith, an evidence of common understanding and an appeal to co-operate.

That believing the same thing is a necessary condition of working together has always been a matter of course so far as our limited observation goes. Our district associations next to the churches are the first efforts at co-operation. Certainly in these parts a church is admitted into an association only on satisfactory evidence that it is a Baptist church. This evidence is presented in the form of a statement from the church or its representatives that it has adopted a confession of faith, such as the New Hampshire or Philadelphia confession. The churches are thus united for the more effective witness to the truth which we hold in common by which also men are saved and sanctified and the kingdom of God is established in the earth.

The Southern Baptist Convention, composed of over 5,000 messengers representing a constituency of more than 3,000,000 white Baptists, in convention assembled at Chattanooga, Tenn., May 16th 1921, memorialized the United States government to wipe out moonshining and bootlegging in the United States of America. The illegal manufacture and sale of "White Lightning" which decreases the efficiency and available supply of labor, impairs the health and even kills, lowers morals, leads to violation of Copy losthere

When the pressure is on us for collections just before the meeting of the Southern Baptist Convention and the State Convention we urge the adoption of the budget and regular monthly payments. But this is the time to practice it. I — — — — — en our efforts now the high pressure

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EDITORIAL.

THE MYSTERY OF INIQUITY

How many hard questions arise in our minds with reference to the presence and origin of sin in the world? How often we ask ourselves why it was permitted. How is it to be reconciled with the goodness and omnipotence of God? How did it make its entrance into the world and how long will it continue? Is it to triumph over all the world; or will it be finally defeated and expelled? There is no answer to these questions except by revelation. Man's wisdom has never fathomed it nor mastered it. That is why it is called the mystery of iniquity.

A "mystery" in the Bible sense is something that is an unsolvable enigma to the unaided human intellect, but which may be made clear by revelation and grasped by faith. In this way it becomes more than a working hypothesis, it becomes a fundamental law of our actions, upon which our conduct is necessarily based. It is like a conundrum which children ask you, which you utterly fail to guess, but when once the explanation is given you it becomes perfectly simple and satisfying.

There are a number of these mysteries spoken of in the New Testament, and they form not merely an interesting study but a most helpful means of growth in the Christian life. They are like the degrees of initiation in a secret order which one takes from time to time. They are poetically set forth in the "Psalms of Degrees" (120th to 134th Psalm) which the pilgrim sings from the start to the end of his journey to Jerusalem, beginning in a low key and ending a song of victory, as his feet stand within the courts of the Lord's house.

These mysteries begin where Bunyan's pilgrim begins with the City of Destruction or as it is called the mystery of Iniquity.

We find ourselves hedged about with evil when we come into the world. The situation into which we have come is the presence of wrong everywhere. Not only the times are out of joint, the world is out of joint. The longer we live in it the more we realize it. Human nature and conduct are all witnesses to it. All our dealings with people have to be safeguarded with laws and guarantees to prevent violence and deception or to limit them. The existence of conscience as well as its activity is a witness to this. Human laws as well as divine take for granted the certainty of perversity in men. Most of all we know that sin is not only about us, but in us. When the light is turned on we cry out with Isaiah, "Woe is me, for I am undone; I am a man of unclean lips and I dwell in the midst of a people of unclean lips. Or we say with Paul: "O, wretched man that I am who shall deliver me from the body of this death."

Or with Peter, "Depart from me for I am a sinful man, O Lord."

Goodness, where we find it, is only skin deep and much of what men call civilization and even religion is a thin veneering. The old proverb, "Scratch a Turk and you will find a Tartar," could find ample justification closer home. A man who contends that human nature is essentially good is deceiving himself like an ostrich which sticks its head in the sand; or possibly is seeking to take advantage of you while he chucks you under the chin. If this is called pessimism, then apply that term to Paul who said "We have no confidence in the flesh." A man never starts to get right till he finds that he is hopelessly wrong. They are false prophets who would heal the hurt of the world lightly, or who cry "peace, peace" when there is no peace. This mystery of iniquity is a hopeless enigma, a labyrinth from which unaided there is no possible escape. And he who thinks he has found his way out is a fool. He who advertises a home cure for it is a quack. Not until there is the hopeless cry "Behold I was brought forth in iniquity, and in sin did my mother conceive me," not until then are we in position to solve the mystery.

The Bible gives the only explanation of the nature and origin of sin, how we are today its victims. It does not tell us all about it, but it tells us all that concerns us at present; that it is not an original essential part of man's nature; that it is the work of Satan who deceived the race and led us astray from loyalty to God; that the devil is the active and powerful agent in binding men in sin today. "We contend not against flesh and blood but against principalities and powers against world rulers of this darkness, against hosts of wicked spirits even in our present redeemed estate. The Word of God gives us the explanation of its presence and power. It is entirely in harmony with the facts of experience.

The same source of information about the presence and nature of sin is the only safe source of information as to the way to deal with it and to be rid of it. We have found it to be a true witness in the one case and will find it just as faithful a witness in the other. It tells us about one who came to destroy the works of the devil; of one whose name is Jehovah Saviour because he shall save his people from their sins.

THE MYSTERY OF GODLINESS

If the Bible tells us about the 'Mystery of iniquity,' it also tells us about the no less important 'mystery of godliness.' Indeed the revelation of the first is in order that we may come to know the second. Paul plainly says that this 'mystery of godliness' is of great concern to us; for when he says that 'Great is the mystery of godliness,' he does not mean that it is a matter so profound or a puzzle so intricate as to be difficult of solution; but he means that it is of the greatest importance to us. Of greatest value to us is this mystery of godliness.

The witness of human experience is altogether in accord with this statement of scripture. Mankind has had no longer search for anything than this search of knowing God, and how to come into right relation with him and fellowship with him. How to be good, how to be godly, has been the search of the soul in its pilgrimage from time to eternity through all the centuries. It was this desire which was perverted of Satan to tempt man in the garden of Eden: "Ye shall become as God." It was the cry of Job in his sufferings: "Oh that I knew where I might find him, that I might come even to his seat." Paul speaks of those who feel after God; and a reverent Christian Scholar has spoken of the highest type of men among the heathen as "seekers after God."

But this secret of godliness was not hidden from the ancients alone. It is still

an unsolved problem among the many unevangelized and unbelieving in the present age, as much as in any age of the past. There are people yet who are feeling after him if perhaps they may find him who have not heard that he is not far from anyone of us. Have you seen a purse which is opened with a secret spring, which if it is properly pressed springs the purse open and reveals all its contents? Have you seen somebody who doesn't know the secret trying with all the strength in his fingers and arms in a vain effort to pull it open? And then when somebody shows him the way it is done it is amazing how simple it is. That is the way with the mystery of godliness. Paul says, you do not have to say "who shall ascend into heaven, to bring Christ down; or who shall descend into the abyss to bring him up". He has already descended from Heaven. He has already risen for the dead. So many do not know that the "word is near thee."

How often in our search for righteousness in our desire to know the way of reconciliation and fellowship with God, we have been close to the secret and did not know it. We have been like children playing "hiding the switch," and the one who hid it says to the searchers "you are warm, you are warm; you are close to it now." Our hearts have warmed toward him with a strange tenderness.

How again we have had it said to us, "You are cold now, you are cold." But does God hide himself? Do we have to say with Job, "Behold I go forward and he is not there; I go to the right and left, but I do not find him?" Does not Paul say something about "the mystery of God, even Christ, in whom are hidden all the treasures of wisdom and knowledge?" And does this not bring us to the knowledge of the secret for which men search in vain and labor in vain? Why do we spend money for that which is not bread and labor for that which satisfieth not? Men strive to do right, they labor in vain to be good. Is there not some secret door which being opened will show us the way we have sought in vain? Paul's answer is, "Great is the mystery of godliness, the secret which at last is solved, the way of access to God, of fellowship with him and so of likeness to him. Read on: the secret is, "He who was manifest in the flesh." In Christ is the way to God and godliness. "His divine power hath granted unto us all things that pertain to life and godliness through the knowledge of him." (2 Peter 1:3.) In him dwelleth all the fulness of the godhead bodily, and in him ye are made full, Col. 2:9. Have you "so heard Christ" Eph. 4:20.

It seems strange to the ears of Southern Baptists that there should so much as be a question among Northern Baptists as to whether their missionary boards should accept money with conditions attached that it should be used only to support men or institutions believing in and teaching the inspiration of the Bible and the deity of Jesus. We would say of course we will take it for we never mean to have representatives who teach any other way. The Northern Baptist Home Mission Society after discussion decided to accept \$1,750,000 with such a condition attached. But their Foreign Mission Society declared they would accept no money with theological conditions attached. The pity is that men now should have to hedge their contributions with such conditions in order to assure its use for preserving and propagating the truth. If we must we will.

Dr Len G. Broughton expects to have with him G. Campbell Morgan in a meeting at Grove Ave Church, Richmond in October. This church is putting up a new building and will conduct an institutional church with social features and an employment agency.

LAST CALL FOR THE SOUTH MISSISSIPPI

If you have not made your plans to be in Hattiesburg next Sunday July 24th and the week following until the 29th, throw some things in to your grip at once and come ahead. Dr. W. J. McGlothlin is going to preach Sunday morning at eleven o'clock; Charley Butler will lead the song service on the campus preceeding the sunset service, and also preceeding the evening sermon. This will be preached by Dr. Chas. Daniel, pastor of the 1st Church at Atlanta.

The management of the Assembly really believes that the 1921 program will surpass any yet arranged, and those who have been coming to the Assembly from year to year realize how much this statement means.

Every Sunday School Superintendent every pastor, every B. Y. P. U. president and every W. M. U. president will render the cause of Christ in Mississippi a real service by working up such an interest for the Assembly as will send many to it. For the week that is spent there is of untold value to any Baptist worker in the way of recreation, inspiration, new vision increased spirituality, and multiplied zeal.

With such a corps of workers and leaders as Dr. McGlothlin, Dr. Daniel, Charley Butler and pianist, Dr. Gaines S. Dobbins, Miss Catherine Donald, musician, J. E. Byrd, Auber J. Wild, Miss Margaret Lackey, J. E. Sweaney, Miss Minnie Brown, Miss Fannie Traylor, Miss Juliette Mather and other special helpers, a trip by any one even from the farthest corner of the state will be more than worth while.

So arrange to come yourself and bring a delegation, or send some of your workers. All aboard for Hattiesburg and the 1921 South Mississippi Assembly.

E. G. HIGHTOWER,
Publicity Director.

MORE LIKE THE MASTER Matt. 10:24-25.

"The disciple is not above his master, nor the servant above his lord."

The character and authority of Jesus are absolutely unique. In person and power we can no more be like Him than the tallow dip can be like the blazing Arcturus. That is not what Jesus meant. He meant that those who follow Him must be ready to accept the rough usage He received: that the fare He had should not be rejected by them and that they are not to expect better treatment at the hands of the world than he received. In sympathy and character we are to be like Him.

It is easy for many under certain conditions to develop class consciousness, to drift into the feeling that we belong by temperament and calling, in a cultured, intellectual, highly moral class, and that there are even several classes within that class. There is a class for the big influential citizen, another for the man of moderate acquirements, and still others for the representative of schools of various reputations. It is easy for the Jameses and Johns nearest the Master to slip into the habit of class consciousness.

But those who are the most like their Master in sympathy are very humble, and not even proud of their humility. Spiritual honors bring spiritual responsibilities which will eventually weigh down even the strongest. The church that is built of folks like the Master is a vital, compelling force yet without being proud or self-seeking.—The Christian Herald.

HALF MILLION CAMPAIGN

The committee of nine appointed by the Southern Baptist Convention to formulate a plan of campaign to secure a half million tithers among Southern Baptists during the present convention year, held a meeting recently in Louisville with President Mullins in the chair. The committee wishes it understood that the plan outlined is elastic and that the leaders in all the states must feel free to make such changes as they think will

best meet the situation in their fields.

An Article and its Reply

I give below an article of A. G. Winslow and my answer to same:

Dear Editor Primitive Baptist:

I have many good friends here, who by the way, are Old Baptists and they have requested me to write an article to your paper, which I have taken the liberty to do, hoping that for the sake of a good cause and to maintain a secular government that you will see proper to publish.

I am not affiliated with any denomination but I am a friend to the Old Baptists, and will take pleasure in helping you all I can.

Yours truly,

A. G. WINSLOW

THE ARTICLE

According to reports that come from all parts of the country, our next Congress is to be besieged and harassed by a pack of intolerant fanatics and hypocrites with their various schemes for reformaton, including a further tightening of the prohibition law, which, as it now stands is already a disgrace to civilization, and casts a reflection on the intelligence of our state and nation. Not satisfied with their dirty work, this motley bunch of torn down moral reformers, drunken prohibitionists and long-coated fallen from grace ministers of a gospel (not the gospel), and a lot of others who have never been high enough to fall, are now proposing to abolish coffee, snuff and tobacco. Then they are to close picture shows, theatres and cut out all forms of amusements and finally close the scenes by enacting a set of vicious and degenerate Puritan blue laws. All put together a thing contemptible in the eyes of God, and contrary to the teaching of Christ, and a stench to the nostrils of public decency.

Of course it is easy to see the point and object in view. Quite a number of different denominations have federated on the lowest order of common politics and have made drives in the name of Christ to raise millions of dollars for the sole purpose of corrupting politics so that inch by inch these federated political churches will finally get control of the Civil Government, then they will collect tithes, and more too, by statutory law so as to provide ample funds to keep the Priest Craft and the clergy in luxury and lascivious idleness, and nothing else.

Remember and be not deceived, my brother. The way is plain. You can only judge a tree by its fruit. Christ's kingdom on earth comes not by stress of law nor force of arms. Neither can hypocrites force the millenium to come before its appointed time. The church of God does not lean upon an arm of flesh or depend upon the aid of civil power to enable it to compete with pool rooms or picture shows.

The true church does not sustain itself by politics or commercialize its gospel. "Had not where to lay His head." He never took up a collection or authorized a drive. He was murdered because He exposed the rottenness of hypocrites and buried in a borrowed grave.

Respectfully,

A. G. WINSLOW

Lexington, Tenn.

THE REPLY

Mr. Winslow has spent all his energies trying to save the iniquitous liquor from being blotted out. It is now an outlaw. During the Civil war when the Federal Government had to raise for the prosecution of the war on the South, the liquor traffic was legalized as a revenue raising measure and the bill only signed by Abraham Lincoln after he had been promised that it would be repealed as soon as the war was over. Lincoln was assassinated and it has taken the Christian and moral men and women fifty years to convince a majority of the voters that a license was no justification at the bar of God.

Statistics show that it costs ten times as

much to police the traffic, try the criminals, take care of the convicts, idiots, insane and paupers widows and orphans, all products of the liquor traffic, than the revenue amounted to. The wave of crime we now have is due to the inherently anarchistic character of the liquor traffic, and if we did not now have prohibition the crime wave would be as vicious as that sweeping Europe. Nothing that is noble or elevating or unselfish is impaired by prohibition.

Mr. Winslow has been denied publication by the respectable secular press and the Baptist Record, the "Missionary Baptist" state publication. He has been writing to me personally trying to convert me to his crowd. But I prefer to be with such men and women as Benj Rush, M. D. scholar, statesman, patriot, reformer, father of the modern temperance reform, signer of the Declaration of Independence, Prof. Medical Dept. University of Pennsylvania, author, diplomat and Christian. Abraham Lincoln, Neal Dow, W. G. Harding, President of the United States; Senator A. J. Volstead, Chairman of tives; Sect'y of State Hughes; Chief Justice Taft; The late Dr. J. B. Gambrell; Bishop C. B. Galloway, Rev. D. Stuart Dodge, D. D.; Prof. Gilbert Murray of Oxford, who declares that "that this generation has been witness to three memorable advances: 1st Conquest of the air, and formation of the League of Nations, and 3rd. great phenomenon, we have in the adoption of Prohibition by the United States of America. "A nation of one hundred million white men, the greatest, strongest, richest and in many ways the most progressive nation in the world has by absolutely overwhelming majorities declared that alcoholic drink of any sort shall neither be manufactured, sold, imported, nor consumed within its territories." Many of our friends, the enemy, seem to have been taken by surprise. The general Assembly of the Presbyterian church at Winona Lake, Ind. May 24th, 1921, the highest court of the Presbyterian church in the U. S. approves the Volstead Act for the enforcement of the Eighteenth Amendment to the Federal Constitution and urges the passage of the supplemental bill of this act.

When Wayne County Miss. held its last local option election there was one voting precinct named 'Progression' that cast 33 votes and in that election all 33 votes were for liquor. It is alleged that three Primitive Baptist preachers cast their ballot in that box on this occasion. They believe the scriptures teach that all for whom Christ died will be saved in heaven, whiskey or no whiskey.

W. H. PATTON



Dr. Gaines S. Dobbins, Prof. in The Southern Baptist Theological Seminary, Louisville, Ky., will conduct the Sunset Services and lead the Conferences at the South Mississippi Assembly which will be in session the coming week July 24th to 29th.



DR. CHARLES DANIEL,
Pastor First Baptist Church Atlanta Ga.

Dr. Daniel, one of the South's most polished and vigorous preachers, lecturers and leaders, will help to make the South Mississippi Assembly Hattiesburg, Miss. July 24th to 29th, one of the greatest assemblies held anywhere this season. He will alternate during the entire session of the Assembly with Dr. W. J. McGlothlin, Pres. of Furman University, who is also on the program, in delivering sermons and inspirational addresses. This is indeed a team that will put life into the work of the Kingdom of God.

WARNING TO SOUTHERN BAPTISTS

All this discussion going on among our Northern brethren should cause Southern Baptists to look into their own affairs with great care. We should watch our schools with a constructive, loving watchfulness, seeing that they are controlled by the people instead of by self-perpetuating boards. We should keep a constant watch on this department of instruction where rationalistic evolution flays Christianity and its Bible and under mines the faith of our people and where rationalistic, destructive criticism poisons the faith of our young people in the inspiration, integrity and authority of the Bible and where an unevangelistic social service program strikes at the fundamentals of our New Testament Evangelism. If there are any menaced places in our Southern educational system let us go to the roots of the matter and keep the sources of our strength pure from contamination of Darwinianism and German rationalism. Our schools are our preserving places and our chief assets in the development of our program. Convention control, constructive publicity and watchful vigilance in the South will be a great preventive and preservative. God help our Northern brethren to come through their trouble with a glorious victory for Christ, His word and His work.

PAUL'S COMPANIONS

This is a very pleasing little volume of 196 pages for \$1.25, gotten out in a series by the American Tract Society. The author is Dr. David James Burrell. It is a study of certain characters mentioned in the scriptures in connection with Paul. These are like inset photographs and are a help in general Bible study. It is a pity that being written probably in haste there should have been some mistakes in matters of fact. For instance it confuses the James who was killed, Jolius brother with the James who was Jesus' brother and pastor at Jerusalem. Other mistakes are confusing Peter's reference to the Conversion of Cornelius with the day of

Pentecost found in the fifteenth chapter of Acts. Misquoting the question of the Jew who asked what must I do to be saved; making 'those women' in Phil. 4:3 refer to Lydia when they are named as Enodia and Asntiche. But the book will help in spite of these.

Do you know that nearly two thirds of the members of the Baptist Churches in Mississippi are in no Sunday School?

Do you believe that Bible study and prayer are necessary to a virile Christianity?

And isn't it true that there is comparatively little Bible study done by the masses outside the Sunday School?

Therefore we should be more vigorous in our endeavor to secure the attendance of the more mature people in our church membership.

—This is the opportune time for renewed and more earnest effort to reach the people for Christ.

The organized Class Department of the Sunday School Board is co-operating with our State agencies in an effort to begin a sweeping state wide campaign to reach the unreached in every community.

These plans are to be presented and discussed at the State Wide Conference of Bible Representatives to be held in connection with the Assembly at Blue Mountain and Hattiesburg.

Be sure to send representatives from your class whether the class is organized or not.

Blue Mountain, July 13th.

The Western Recorder give not only a glowing account of the Northern Baptist Convention but a vigorous and independent appraisal of the work done and being done. Dr. Masters has the right conception of his office. He can pat you on the back or put five on it as the need may be.

Mrs. Helen Barrett Montgomery is said to have presided over one session of the Northern Baptist Convention. Miss Robertson the only lady member of Congress, presided over that body for ten minutes.

The reason some people do not contend for the faith is that they have none to contend for.

We are sorry to learn of the illness of Rev. J. E. Sullivan who is said to be laid up in the hospital at D'le.

A Frenchman has made a flying bicycle or 'bicyplane'. It can fly only close to the ground and so far only 35 or 40 feet.

Dr. W. J. Mahoney has resigned the First Church, Gulfport to accept a position with a steam traction company in that city.

Mr. J. B. Lackey has accepted the chair of Biology in Western University. He will continue his work for the doctors degree.

Times are mighty hard. It is said that Americans now have in savings banks only twice as much money as they had before the war.

Dr. Provine was presented a watch chain and fob by enthusiastic and appreciative friends attending the summer Normal at Clinton.

Prof Einstein of Relativity fame says that intellectual life plays no role whatever in America. We have been sat upon and mashed flat.

How is it in your town? In Ardmore Oklahoma it is said that the city spent on the schools \$108,500, while the children spent \$132,797 on the movies.

Dr. H. E. Dana of the Ft. Worth Seminary assisted in a revival meeting at Park Place Church Hot Springs, in which 24 men were added to the church, 16 by baptism.

A pastor said of a young man who graduated at Mississippi College last year and was high school principal in his town this year, "I have never had a better church member than he is."

The Harvard professor of economics says the income tax is making of America a nation of liars, which being interpreted means all men are liars if you pay them well enough for it.

Shelby Baptists suffered the loss of their church house recently by fire but have already set to work to rebuild. The first effort secured a subscription of \$16,000. Pastor J. F. Mesells is invincible.

If you wish to conserve the moral energy of your children send them to a Christian school. If you wish to see them grow into larger capacity for usefulness in the real business of life, send them to a Baptist school.

More than 1600 Christian Endeavorers in Convention in New York cheered wildly for a world league, either the League of nations already proposed, or some other that will prevent war and promote international co-operation.

Northern Baptists meet in next years Convention in Seattle, Washington. Southern Baptists don't know yet where they are going. The recent announcement that our next convention would be held at Jacksonville was premature.

Last week Pastor A. J. Linton was assisted in a meeting at White Bluff by J. B. Hemphill. The week before he had a great meeting in Patterson school house near Weathersby, some of the people having not heard a gospel sermon for 25 years. In spite of opposition there were 19 additions, fifteen for baptism, by Macedonia church. Here Brother Hemphill led the singing.



CHARLEY BUTLER

The great song leader who will direct the music at the South Mississippi Assembly, Hattiesburg, Miss. July 24th to 29th. Butler, who was formerly with Billy Sunday as singer, puts his very soul into his work and draws out from the congregation all the music there is in it. He is also one of the best entertainers in the world, and will make life happy for Assembly visitors during recreation periods.

TESTS FOR THEORIES OF THE ATONEMENT

Discussions of the atonement have largely centered on the meaning of such words as 'expiation,' 'propitiation,' 'vicarious.' Of course these words must ever have a large place in any treatment of this doctrine; but we fear that a discussion that is confined to them can never cease when opposite schools of thought must use these same words. Each school limits them to that conception of the doctrine which that school holds. We have a sample of this in an article on the atonement written by Dr. E. B. Pollard, of Crozer, for a recent issue of the Religious Herald. He uses all the great Old Testament words of sacrifice but undertakes to show that they must have radically changed in their New Testament applications. No one, of course can deny that there were changes in the meaning of these words. But what were the changes? Were they emptied of their ancient meanings, as Dr. Pollard seems to believe; or were they fulfilled 'made full' as some of us certainly believe? What we are saying is that a discussion confined to the meaning of these words can, perhaps, not reach a decision. And there is no need to confine a discussion of the atonement of Christ to the meaning of these sacrificial terms. There are other tests which every theory of the atonement must meet, and they are tests which any thoughtful New Testament reader can apply. We wish to indicate three of these tests.

1. A theory of the atonement must accord with the New Testament, historic facts as to the death of Christ.

These facts are very unique. They point to the death of one who did not die as a soldier defending a cause, or as a martyr who offered his life for truth, or as a friend who died when trying to rescue a friend. So far as we can see there was no human necessity for Jesus to have died when he did and as he did. He knew that death was coming if he went to Jerusalem at that time; and yet he steadfastly set his face to go to Jerusalem in order to die; and when he reached there he did not try to protect himself nor would he let his disciples defend him. He gave himself up after a prayer which clearly indicated that he knew that

it was God's will for him to die the violent death that was before him. In his trial he did not take the occasion to speak for the great causes of which he was the champion. About the only assertion that he made was with reference to what his persecutors would see of him and of his kingdom in the future. Before Pilate he did not open his mouth except to say that his kingdom was not of this world. And on the cross his mind and spirit seemed to dwell on something that he was accomplishing by his death and which he felt would be completed by his death. These are unique facts and any theory of the Atonement must accord with them. So far as we can see the orthodox theory does accord with them and explain them. But to speak of his death as the death of a martyr, or the death of a soldier, or the death of a friend who was trying to rescue another friend, is to say something which in no sense fits the facts as we know them. So far as we can see if one denies the vicarious atonement of Christ there is nothing left to him except to say that Jesus died under an illusion, or rather a delusion.

2. A theory of the atonement must accord with the ordinances that Christ left to commemorate his death. The words 'propitiation,' 'expiation,' 'atonement' might all change and mean almost anything that a changing time wishes to read into them; but the ordinances of baptism and of the Lord's Supper do not change at least they cannot be so emptied of their meaning that accomplished something for all succeeding ages and for all the races of mankind. In some tremendous sense these ordinances proclaim that in the death of Christ every single human being can be forgiven and can come to a new life. That death potentially accomplished something for every man not in the sense of saving a cause for his benefit; but in the sense of saving him personally. Such is the teaching of the ordinances. The orthodox theory of the atonement accords exactly with these ordinances. So far as we can see it is not possible to make any other theory fit them at all. We would like very much to see someone who empties the words 'expiation' and 'propitiation' of their an-

cient meaning fit his theory to the declaration that Paul makes in Romans 6:1-11.

3. It must accord with the results of the Atonement as these results are stated in the New Testament: the death of Christ produced its own proper results in human character and in life. Of course every theory of the atonement recognizes that the death of Christ produces good results. But what we are calling attention to is that the New Testament's description of these results is not the same as that set forth in some theories of the atonement. Many of these theories claim that the aim of Christ's death was to produce repentance on the part of men and that this was all that the loving Father needed in order to forgive men. Everyone recognizes that there is truth in such a position. But the trouble with such a statement is that it is utterly inadequate as a description of the New Testament results that are produced by the atonement. In this connection we wish to call attention to Philipians 3:4-11. This passage along with a great many others, indicates that the Apostle Paul felt that the atonement was not simply a means of leading him to repentance. But was a redemption of Paul himself, not only out of his sins, but out of everything that pertained to him in the natural life; and that it placed the Apostle with all that should be in Christ. The expression 'in Christ' is so great they cannot get away from the fact that the atonement translated the whole personality of the Apostle, mind, soul, spirit and being, out of one state of existence into another state of existence. And that Christian living on the part of the Apostle consisted in ever trying to realize in his own historic life what the atonement, in its all embracing meaning, had potentially accomplished for him.

If we should go through the teachings of the Apostle we would see that this tremendous result, which he felt the atonement had accomplished in his own life, he also believed to have been accomplished for the whole race of men. Now any theory of the atonement must accord with this absolutely unparalleled result which the Bible ascribes to the death of Christ. We must seek a cause adequate to such a result. To speak of the atonement as if its whole result was exhausted in getting men to weep over this or that sin, and often to weep very little, is simply to see the transaction of Christ for men in only one small aspect of its work. However men may read this term or that; however they may interpret 'expiation' 'propitiation' 'atonement,' they cannot get away from the fact that the New Testament looks on the death of Christ as having, within itself produced a new creation for the race of Adam.

The orthodox theory of the atonement agrees exactly with this tremendous result which the New Testament makes the center of our gospel.

—The Baptist Courier.

Ever and anon complaint is made by Baptists that the secular press gives much more space to Catholic societies and leading Catholic men and work than are given to Baptist men and affairs. This is often true, but we are persuaded that in most cases it is our own fault. Others have a well developed publicity agency while ours is in its infancy. For the good that it may do, and not for self aggrandizement, let us furnish more copy to the secular papers. In the meantime let us remember that we are not doing our work to be seen of men, but unto the Lord. This need not interfere with our letting our light shine before men that they may glorify God on this account.

The "How dry I am" had a great parade in New York on the glorious fourth, covered themselves with dust and perspiration, and wound up at the soda fountains hotter and drier than ever, "as it ever shall be world without end. Amen."

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AYEN	Clinton
First V-President—MRS. K. GODBOLD	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw
Third V-President—MRS. C. LONGEST	University
Fourth V-President—MRS. JEFF KENT	Forest
Fifth V-President—MRS. JAMES CHAMPLIN	Hattiesburg
Sixth V-President—MRS. R. L. BUNYARD	Summit
W. M. U. V-President—MRS. A. J. AYEN	Clinton
Recording Secretary—MRS. P. I. LIPSEY	Clinton
Young People's Leader—MISS FANNIE TAYLOR	Jackson
College Correspondent—MISS MARY RATLIFF	Raymond
Training School Trustee—MRS. J. L. JOHNSON	Hattiesburg
Margaret Fund Trustee—MRS. W. J. DAVIS	Jackson
Mission Study Leader—MRS. H. J. RAY	Grenada
Personal Service Leader—MRS. W. F. YARBOROUGH	Hattiesburg
Stewardship Leader—MRS. H. M. KING	Jackson
Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE	HENDERSON Greenwood
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson

THE SECOND DISTRICT MEETING

My dear Miss Lackey:

One cannot possibly estimate the real value of the W. M. U. District meetings touching as they do all points of the District. The attendance upon the 2nd District meeting was great, 133 registered. Seven superintendents were present. Does this not bespeak a fine year ahead? Besides there were so many District and associational officers and their report on the work was very encouraging. The Young People's work was given first place. Discussions were fine while the message our State young people's brought was excellent. The crowning point was a Spirit of Consecration and enthusiasm throughout the entire session. This brought us to a full day in W. M. U. work for which the message of our Ed. Secretaries prepared us. I sincerely wish that each church in my district could have him for this splendid address. This day was full. Some of the specials were the "Discussion of Policy," by Miss Lackey. I am sure she was at her best. You could have heard a pin fall as she talked. It was on prayer and our motto for the year, placing the emphasis on "I". Also the splendid message brought to us from our training school girl, Miss Lucy Crosby of Leland in which she made us feel that we were actually inside of the home beautiful.

Oh, I wish I could tell of all the good things, but I must tell you how lovely everything was prepared for our coming to Grenada. The beautiful flowers and dainty little badges that greeted us in the church were the silent tokens of welcome that we found on every side awaiting us. Their homes and such beautiful spreads upon their tables is beyond description as was the lovely luncheon served at the noon hour in church. They had also arranged for the first afternoon an informal reception which was unique in arrangement. This chance was given that we could meet each other "face to face." What a real joy it was, they one and all made us say that we didn't care how soon Grenada would have us again.—Mrs. M. F. Doughty, Vice President 2 District.

FIRST DISTRICT W. M. U. MEETING

This meeting conducted by Mrs. Godbold on June 29th/30, at the Second Baptist Church of Jackson, was a very helpful one. An unofficial but greatly interested person was struck with four things, of which, as the preachers say, "we will speak very briefly."

1st. The attendance was excellent. Many societies were represented, and in our case, eight or nine young people from one organization were present.

2nd. The part taken in the program by the young people was noteworthy. The devotional service conducted by one young woman, the talks made by others, the song given by the girls, and the pageant rendered by the children were all inspirational.

3rd. The presence and prayers of brethren who were in the city, and the fine educational address by Mr. D. M. Nelson, Educational Secretary,

were greatly appreciated.

4th. The hospitality of the Baptist churches of Jackson to the visitors was beautiful to see. The homes were opened for our entertainment and abundant and delicious refreshments were served to all comers in the park adjacent to the Second Church.

These impressions are given without notes, and in the absence of a record of the program discussed which we hope we will soon have to publish.

FIFTH DISTRICT W. M. U.

The W. M. U. of the Fifth District held its third Annual Rally with First Church, Laurel, June 21—2. There was a good attendance and fine spirit. Mrs. J. W. Champlin, our efficient vice-president was in charge.

The opening program Tuesday afternoon was rendered by young people of the District and was splendidly given. Miss Taylor's message was inspiring, and as usual she was received enthusiastically. We were indebted to young people of the First Baptist church, Laurel for a beautiful pageant and pantomime Tuesday evening. Miss Lackey also gave a most interesting talk on "Brides of Heathen Lands."

Dr. Roland Leavel brought a great missionary message on China and we feel that this string appeal will certainly bring results in this phase of our work.

Wednesday was a great day. Many more delegates and visitors arriving. Our program was full of good things on different phases of W. M. U. work.

Dr. Nelson's address was a strong appeal to realize our responsibility along lines of Christian Education.

Miss Lackey was very forceful in her presentation and discussion of policy.

The good people of Laurel true to their reputation opened their homes and hearts and we were entertained most royally.

DISTRICT ASSOCIATION

The committee is quite anxious that somebody shall be designated to stress this cause at the annual meeting of every district association.

HALF MILLION WEEK

While November 27—December 4 has been set apart as round-up week, it is hoped that a great many churches, cities and even associations will put on this campaign soon, make a success of it, and then give the results of their campaign wide publicity.

ENCOURAGING

It is very gratifying to report that the most stimulating echoes are heard from all quarters of the south; quite a number of churches have already gone beyond the minimum goal of one-sixth their membership.—J. T. Henderson, General Secretary.

THE GOAL

It is readily seen that one-half million tithers for Southern Baptists will embrace about one-sixth of the membership; each church should therefore strike for at least one-sixth of its membership. When the father of a family tithes his income and shares this tithe with his wife and children, it is legitimate to enroll them all as tithers.

LITERATURE

Dr. Mullins was requested to prepare a tract on the meaning of the tithing movement and J. T. Henderson to publish a leaflet outlining the plan of campaign. The headquarters of the Laymen's Missionary Movement, Knoxville, Tennessee, will be able to furnish these two leaflets soon and a

considerable supply of tracts on the different phases of Stewardship.

THE CRUX OF THE SITUATION

The committee is convinced that the success of this campaign will depend chiefly upon the effectiveness of the associational organizer or committee; the utmost care should be used in securing a leader who is willing to put his best thought and effort in to the campaign. While the committee thinks it wise to use laymen as largely as possible for the sake of their development it does, not consider it wise to sacrifice efficiency and would, therefore, suggest a live pastor or woman as organizer if a dependable layman is not available.

PLEDGE CARD

While the committee thinks it wise to use a uniform pledge card so far as practicable, it will be agreeable with the committee for those states that have pledge cards on hand to use them. Each tither will be requested to sign only one card, all cards to be held by the local church and a list of the tithers sent to the state headquarters through the associational and state leaders of this campaign. Each church is expected to report its list of tithers to the associational organizer and he in turn to the chairman of the state steering committee. Those who agree to tithe but are unwilling to sign a pledge should be included in the list.

STATE STEERING COMMITTEE

It is suggested that every state have a steering committee to be composed of the chairman of the laymen's committee for that state, the Corresponding Secretary of the State Mission Board, the Corresponding Secretary of the Woman's Missionary Union, and enlistment man and a B. Y. P. U. and Sunday School Secretary. This committee is expected to select a dependable layman in each association as organizer; it is further suggested that he secure a live pastor and capable woman to cooperate with him in planning the campaign state's quota of the tithers among the Associations. Some of the churches, through their own agencies, will be able to secure their quota; the associational committee, however, should stand ready to furnish help to those churches that may need it. This associational committee is expected to apportion the quota for the association among the churches.

Davis Memorial Church and Pastor Flowers were assisted in a good meeting by J. E. Byrd. Twenty-one were added to the church, sixteen of them by baptism.

Editor V. I. Masters reports that information has come to him of the probable early elimination from Crozer Seminary, of Dr. Vedder who has been outspoken in his heretical radicalism.

In eighty state Colleges and Universities reporting there were 14,516 Baptist students or 181 to each school. Of these schools the University of Texas has the largest number of Baptist students (686) and Mississippi A. and M. next with 594.

A temperature that melts lead will not melt iron. You must make it hotter. An acid that will dissolve zinc or tin or copper will not eat gold. You must make it stronger. The degree of faith or power in a church which will reach one class of people will not touch another. You must "be made powerful in the Lord and in the might of his strength" if you expect to reach the hard cases in your community. But they can be reached. The power of God must be surcharged with the spirit of God. The disciples who had succeeded in other cases failed on the demoniac boy. Jesus said their faith had not been equal to it. But it could be made sufficient by prayer. Are you willing to pay the price?

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

HAZELHURST JUNIORS

The Hazelhurst Juniors have reelected officers and have divided the union into two groups. They made the groups "Golden Deed-Doers" and "Sunshine Dispensers." Two mighty good names. Each group is trying to see day. The group captains are Robert Young and Helen Higdon. The officer are Virginia Miller, President, Ernest Green, Vice-President, Josephine Ellis, Secretary, Susie Spitchley, Cor. Secretary, Mary Conn Harris, Treasurer, Mary Granberry, librarian, Mary Knight, Chorister. They say that they are buckling down to it this summer and are going after the A 1 Standard.

TOOMSUBA and GOODWATER, LAUDERDALE CO. HOLD STUDY COURSE

During the week of June 18-24, Mr. Robert Gandy had the privilege and pleasure of teaching the B. Y. P. U. Manual to the B. Y. P. U.'s of the Goodwater and Toomsba churches. Mr. Gandy is one of our workers for the summer and reports that these two meetings were very delightful. Letters from these two places are full of enthusiasm over the work since the Study Course. Both Unions were helped and they expect to enlarge their work, and are looking forward to the organization of the county into a County B. Y. P. U. This will give them a chance to make the County 100 per cent B. Y. P. U. with these two unions having such a vision the work can be done.

BLUE MOUNTAIN JUNIOR OFFICERS FOR THIRD QUARTER

The Junior union reorganization after many of their members went away after school closed announce the following officers as the choice of the union. President, Jewel Mars; Vice-President, Velma Goodwin; Treasurer, Hazel Ledbetter; Librarian, Feriel Spencer; Chorister, Preston Merritt; Corresponding Secretary, Delma Hill; Group Captain, Mattie Lee Ray, Inez Gandy, Lois Hill, Doris Mars. With this fine corps of officers the union will do splendid work through the summer months.

UNITY CHURCH ORGANIZES A B. Y. P. U.

It was the delight of Mr. Herring who is doing B. Y. P. U. work this summer with us to go to the Unity Church, Green County, and after explaining the work organize the young people twenty-five in number into a senior B. Y. P. U. The following officers were elected: President, Melvin Turner; Vice-President, Carl Bradley; Secretary, Miss Edna Ball; Corresponding Secretary, Miss Maye Cooley; Treasurer, Miss Lula Cooley; Librarian, Miss Deanes S. Brewer; Organist; Miss Ethel Moody; Chorister, Mr. Aaron Cooley; Group Captains, Miss Flurye Ball, Mr. Ernest Bradley, Mr. Lester Turner. Rev. Luther Turner is the interested pastor of this new B. Y. P. U. and will be a great help to them in their work.

PLEASANT HILL, GREEN COUNTY ORGANIZES

The young people of Pleasant Hill church Green County, met and organized a B. Y. P. U. under the leadership of their pastor Brother Luther Turner and Mr. Herring who is doing B. Y. P. U. work 'his summer. The interest was good and the Corresponding Secretary writes that the following officers were elected and will lead them to great achievements in the B. Y. P. U. work. For President, W. H. Webb; Vice-President, K. C. Turner; Secretary, Miss Allie B. Byrd; Cor. Secretary, Miss Mary Louise Brewer; Treasurer, Lawrence Brewer; Chorister, Mr. Sheperd Brewer; Librarian, T. B. Byrd; Organist Miss Hilda Turner.

We rejoice in these new unions in Green County.

Adams County has a B. Y. P. U. in every Baptist Church in the County, the first to be a 100 per cent B. Y. P. U. There are several other counties working to be the next to qualify, who will be the winner? We hope to see within a few weeks. Come on unfans this is the time to organize B. Y. P. U.'s the crops are finished, the weather good, and your unions need that to

give them inspiration during the hot months. Get the Missionary Spirit.

AN APPRECIATION

The following is a clipping from a Laurel paper which tells of an interesting work done by a Junior B. Y. P. U. "Go thou and do likewise."

The Junior Baptist Young People's Union of the First Baptist Church recently donated to the County Jail a new Bible for each cell. I take this method of thanking the members of the Union for these gifts. I shall take pleasure as long as I am holding the position as jailor, in affording the prisoners the opportunity of using these Bibles.

Let us hope that this generous act may be the means of brightening the life and quickening the conscience of future prisoners.

J. W. Lewis, Jailor.

"THE SAME THING"

A report from Hickory Juniors says

they have organized three more unions. A junior and a senior at Oakland 1st Sunday in July. Miss Collie Harris as leader of the juniors and Miss Ruby Snowden, President of the Seniors. A Senior Union at Mount Vernon with 39 wide awake members, Lazelle Clark as President. This makes five for them.

MR. O. K. ARMSTRONG, B. Y. P. U. SECRETARY OF FLORIDA WILL TEACH THE B. Y. P. U. MANUAL AT THE HATTIESBURG ASSEMBLY NEXT WEEK.

Sanford, Miss.
July, 3 1921.

On Sunday morning promptly at ten o'clock, the Covington County Sunday School and B. Y. P. U. Convention was called to order by the president, Mr. J. Byrd, of Mount Olive.

The words of welcome having been made and responded to, the Convention took up the regular program. In previous Conventions, methods were given the more important parts (Continued on page 16)

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Partial list of the Faculty: A. H. Newman, LL. D., Church History, C. B. Williams, Ph. D., D. D., New Testament Theology and Greek; Rufus W. Weaver, Th. D., LL. D., Psychology of Religion; A. P. Montague, Ph. D., LL. D., Public Speaking; C. L. McGinty, Th. D., Theology and Hebrew; B. D. Ragsdale, D. D., New Testament Interpretation; Lecturers, Sir William M. Ramsay and John D. Mell, D. D.

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Write for special bulletin on The School of Christianity.

RUFUS W. WEAVER, President, Macon, Ga.

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LAST WEEK IN JULY, 24th to 30th

ONE DELIGHTFUL WEEK OF: 1, Training Classes in B. S.; B. Y. P. U.; W. M. U.; and Laymen's Work. (2) Sermons, Lectures and Addresses by great Baptist Leaders. (3) Singing, led by one of the world's greatest directors, Charley Butler. (4) The well-famed Assembly Sunset Services. (5) Refreshing sleep, wholesome meals, recreation, games, entertainments and socials.

ROOM AND BOARD IN SPLENDID QUARTERS AT MISS. WOMAN'S COLLEGE, ONLY \$1.25 to \$1.50 per Day. Write at once for reservations to Mrs. J. L. Johnson, Sta. B. Hattiesburg, Miss. For program write to N. R. McCullough, Hattiesburg, Miss.

AN EXTREMELY PLEASANT VACATION COMBINED WITH PROFIT IS TO BE HAD AT THE ASSEMBLY. INDIVIDUALS, CLASSES, UNIONS and DELEGATIONS SHOULD NOW BE MAKING PREPARATIONS TO ATTEND.

EDUCATION DEPARTMENT D. M. Nelson Secretary

In the last issue of the Record we gave the personnel of the Education Commission. This time we want to give the purpose for which the Commission was created. The following points are set forth in the Charters:

- (a) To foster Christian education under the supervision of the Mississippi Baptist State Convention.
- (b) To safeguard the gifts of the denomination to its schools and colleges and to approve of any plan or purpose to encumber any of the properties of such schools or colleges, subject to the final action of the Mississippi Baptist State Convention.
- (c) To receive, collect and disburse money for Christian education under the direction of the Mississippi Baptist State Convention, and to hold in trust and administer under said direction real estate and personal property for the said object.
- (d) To bring into co-operation, such schools in Mississippi under Baptist control as may desire to be aided and developed by the corporation hereby created; to advise and promulgate plans for raising money for the payment of any debt upon these institutions, and to provide for their better equipment and endowment, and to encourage the establishment of such other schools as the Mississippi Baptist Convention may decide to be necessary.
- (e) To act as an advisory body to bring about the affiliation of these schools in their methods of work, the character and extent of their courses of study and the fees which shall be charged.
- (f) To contract with the properly constituted authorities of such schools for their aid, management or control in whole or in part, by the convention, and to aid in an advisory capacity in the establishment of other schools and colleges by the convention.
- (g) To inaugurate and direct all money raising efforts and endowment campaigns, but not to exercise any authority or control over the local or internal affairs of the schools. No money raising efforts for endowments or other purposes shall be undertaken by the colleges or schools controlled by the convention, except by order of said Commission, after approval by the Convention; however, in cases of emergency the Commission shall have authority to meet the emergency without waiting for the succeeding session of the Convention, and the Commission is authorized to employ such agencies as in its judgement will be necessary for the expeditious accomplishment of its purposes.
- (h) To act as the money raising agency of the Mississippi Baptist State Convention for Christian education and to employ such agencies as the wisdom of the Commission may direct.
- (i) To be vested with full power and authority to originate and carry into effect all such measures as it may consider necessary to accomplish the purpose for which it is created, to receive and hold such property, real or personal, whether

obtained by purchase or gift, as may be necessary for its work, and to sell or dispose of the same at its pleasure; to borrow money and to loan money to schools or colleges owned or controlled by the Convention.

(j) The Commission shall be composed of nine members constituting a Board of Trustees elected by the Convention.

(k) The officers of said Commission shall be a President, a Vice-President, an Executive Secretary and Treasurer who shall be elected annually by the board of trustees.

ORDINATION OF DEACONS AT MONTICELLO

On July 9, 1921, Rev J. J. Walker, the beloved pastor of old Bethel Church which is located three miles south of Monticello met his saints at its regular time of meeting. After singing some appropriate songs and prayer the pastor with the aid of his deacon Miller of the Old Home Church, at Bethel, and the assistance also of D. M. Lee and M. C. Maxwell deacons of Monticello Baptist church named members W. J. Wilson and Hiram Willer as deacons; who were elected at their last meeting one month ago.

This occasion carried us back nearly forty years when the writer was made a deacon in company with Josiah Miller, who is still there in active service.

The old church with a very few in number raised the subscribed quota in the 75 million campaign.

Bro. Walker is being used as pastor until they can secure a regular shepherd. He is also being used at Jefferson Davis Counties. He is doing a good missionary work in the bounds of several counties. Right man in the right place. His sermons have the old time religion ring, "saved by grace and the blood of Christ."

Yours for service,
W. C. MAXWELL

THE PICKENS MEETING

We began our meeting at Pickens on the fourth Sunday in June and ran thru the first Sunday in July. Brother W. H. Morgan of Leland came to us on Monday and preached through the meeting. His preaching was earnest, scriptural, and thought provoking. One interesting feature of the meeting was the preaching done on the streets each afternoon. There was just one accession by letter and while we were glad to receive that one that in no means measures the value of the meeting. We have very little Baptist material in Pickens; but God used Brother Morgan to stir the hearts and minds of His people. The preacher by his faithful services and genial manner won a warm place in the hearts of our people irrespective of denominational alignments and he shall ever be welcome there.

The pastor is now in the midst of a stretch of seven meetings and pleads for the prayers of the brotherhood. Praying God to send

showers of blessings during this revival period, I am

Yours in the work,
BRYAN SIMMONS.

A GOOD MEETING AT GITANO

We began a meeting at Antioch church Gitano Miss. on last Saturday night. Expecting to run only two or three days. But after coming to the church on the fourth of July and finding a house full of people who were anxious to serve the Lord instead of going to some picnic or other worldly amusement that was being provided by many people, we decided to stay for several days in a meeting. Brother Chester Moulder of Lorena came Monday morning to conduct the singing, so we all began to feel that the Lord was at work at both ends of the line line. The very efficient works of Brother Chester in organizing the choir conducting the singing, together with his splendid Christian influence as a minister soon began to pull a religious sway with the young people. Brother D. W. Moulder did the preaching and his great messages soon began to make all feel that the heaven sent blessing were at hand.

The meeting closed Friday with nine (9) converts for baptism, and two restored. Many others expressed their intention to unite with the church sometime this summer. The only thing we have to regret at all about the meeting is that we could not stay to run it longer.

D. B. POWELL

OKOLONA

July 11, 1921.

The Lord is graciously blessing the work here. Yesterday was a great day. House was crowded to its capacity at the morning service. Last night many were turned away on account of lack of room. Five united with the church yesterday by baptism. At the close of the service, last night seven were baptized. We have not arranged to have a protracted meeting this year

W. A. SULLIVAN.

JOHNSON MEETING

Our revival meeting closed last week with one for baptism and two by letter, and the church greatly helped.

We had Rev. J. H. Lane, from McComb with us. His sermons were true messages from God. His theme of "Real Heroes" on the 4th was indeed a treat for all who heard it.

Our pastor Rev. Johnson is a fervent spiritual man, and is doing our church and community much good.

Reporter.

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"RESOLUTIONS OF RESPECT"

Whereas God in his infinite goodness has seen fit to remove from friends and neighbors, Mr. D. D. Bankhead and Mrs. D. P. Ott in whose going the community has lost two of its best and most substantial inhabitants, the church two of its most loyal and faithful members, the Sunday School two active and influential members and workers, The families the most devoted and loving husband and brother, wife, mother and sister.

Therefore be it resolved by the Goodman Baptist Sunday School in body assembled that while we deplore their untimely going, yet we bow in humble submission to the will of Him who 'doeth all thing well', recognizing as we do that our loss is their gain.

Resolved further that we extend to their loving and faithful companions our heartfelt sympathy and bid them look to Him in whom they have put their trust for the comfort and consolation that He alone can give.

Resolved further that a copy of these resolutions be spread upon the minutes of the Sunday School Record, a copy furnished Mrs. Bankhead and Mr. Ott, a copy sent to The Lexington Advertiser and a copy sent to the Baptist Record.

Committee:

Mr. T. A. Ousley
Mr. W. R. Ellis
Mr. A. V. Knight

Mrs. A. N. Roberts
Mrs. A. U. Knight, Chairman.

DIED

Walter Carroll Milton the two year old son of W. C. Milton of Baldwin Miss. who is the Sunday School field worker for West Tenn., died last Wednesday morning after two weeks of serious illness. Little Walter was an unusually handsome and bright child and his death came as a blow to both parents and friends. Bro. Milton and his wife are devoted Christian characters and they find in their Lord a source of comfort in their sorrow. From their wide circle of friends is extended the deepest sympathy for them in this bereavement. The funeral services were conducted by Rev. B. C. Land and Mark Harris.

MARK HARRIS, Pastor

Jackson Miss.
July 8, 1921.

Dear Brother:

We closed last night a meeting of ten days at Norfield. Rev. B. L. Davis a recent graduate of the Baptist Bible Institute, is the popular young pastor. Brother E. O. Lyles, of the B. B. I. led the singing. There were 10 additions to the church, 5 of them by letter and 5 baptized. On the last night of the meeting 3 deacons were ordained. The meeting left the church in a fine spiritual and working condition.

JOHN T. CHRISTIAN

Weathersby Miss.
July 8th 1921.

Baptist Record:

A great revival at the Patterson School house known as Sivetown,

three miles south east of Wethersby Simpson county. Rev. Linton and Hemphill doing the preaching. They make a great team for a revival.

Results, 15 baptized, 4 by letter all into Macedona church. Not in history a meeting held at this place before. I never was in a better revival. There were people there who had not heard a sermon in 20 years. Bro. Linton organized a Sunday School there about three months ago. I will say more about this later on.

W. F. FLYNT.

DR. FARR WELL RECEIVED

Grenada, Miss., July 4—At the First Baptist Church on yesterday a large crowd greeted the new pastor in his first service.

Dr. W. L. Farr came from Fort Worth Texas, to take charge of this church, at the night service all the churches of the city came together in a great union service in the City Park, where more than 1,000 people heard Dr. W. E. Farr preach a great sermon. Dr. Farr comes to this city with a great record as an evangelist and pastor. The whole city of Grenada is delighted over the coming of Dr. Farr.

The Sunday school normal which was to be held with Unton Church for the first Sunday in August has been but off indefinitely. We decided it was best as we had so many things coming on about the same time. Our meeting will begin the fifth Sunday in July and this would interfere with it.

The B. Y. P. U. study course will begin on Monday after the first Sunday. The Panola County B. Y. P. U. convention will be held with our church on the first Sunday in August. We hope every B. Y. P. U. in the county will be represented.

As we had so much we thought it best to try do these other things thoroughly than to have so much on hand at once

We request the prayers of the Christian people for our meeting.

STELLA BROWN

Sardis Miss.

Calhoun City Miss.
July 13, 1921.

Dear Record:

We have just closed our meeting at Calhoun City which commenced July 3, and closed July the 12th. A. O. Utly of Memphis did the preaching and R. B. Cooper of Aberdeen led the song service, so when we got the two together one to preach and the other to sing the gospel, it was well done. We can recommend these servants of God to any church needing men in revivals. We had 26 additions 11 by profession and baptism, 15 by letter.

Since our coming here on this field we have had 87 additions in all 66 at Calhoun City, 19 at Vardaman, 2 at Shiloh. We are to hold our meeting at the last named place.

Pray for us.

J. F. Mitchell.

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L. I. MILLER, Secretary, Petersburg, Tenn.

MEETINGS OF ASSOCIATIONS

Date	Association and Place of Meeting
Sept. 6	Lafayette County—Clear Creek, 10 miles west of Oxford. Lebanon—Oral on M. C. R. R. Lee County—Uclatubba, 3 1-2 miles northwest Saltito. Pontotoc County—Zion, 8 miles south Pontotoc. Prentiss County—Osborne Creek, 4 miles west of Booneville.
Sept. 7	Columbus—Maben, on G. M. and N. and Southern R. R. Grenada County—Pleasant Grove, 18 miles east of Grenada. Tippah—Lone Oak, 6 miles north Potts Camp.
Sept. 8	Alcorn County—Tishomingo Chapel, 10 miles west of Corinth. Monroe County—Becker, on Frisco, 4 miles from Amory. Yalobusha County—Coffeeville on R. R.
Sept. 9	Marion County—East Columbia, 3 miles East Columbia.
Sept. 13	Judson—Tombigbee, 3 miles east of Mantachie. Calhoun—Meridian Church, 8 miles northwest of Vardeman.
Sept. 13	Panola County—Como, on I. C. R. R. Deer Creek—Arcola, Y. and M. V. R. R. Tishomingo—Iuka on R. R. Union County—Enterprise, 9 miles southwest New Albany
Sept. 14	Marshall County—Carey's Chapel, 15 miles north Holly Springs. Newton County—Mt Pleasant.
Sept. 15	Chickasaw County—Friendship, 6 miles northwest Houston. Gulf Coast—First Church, Biloxi.
Sept. 17	Mt. Pisgah—Sulphur Springs, 12 miles north Lake
Sept. 20	Montgomery County—Bethsaida, 11 miles southeast Kilmichael. Sunflower—Rome on R. R.
Sept. 21	Lauderdale County—Daleville, 18 miles northeast Meridian.
Sept. 22	Bay Springs—New Home, 5 miles west Stringer on R. R. Delta—Greenwood
Sept. 23	Jefferson Davis County—Antioch, 6 miles east Prentiss.
Sept. 24	Red Creek, 7 miles west Wiggins.
Sept. 27	Jones County—Mt. Oral, 2 miles east Laurel
Sept. 28	George County—Shady Grove, 6 miles southwest Lucedale. Pearl River County—Bethel, 18 miles west Poplarville. Pike County—Magnolia.
Sept. 28	Scott County—Hopewell, 6 miles south Forest.
Sept. 28	Zion—Bethany (Slate Springs) 10 miles south Calhoun City.
Sept. 29	Choctaw County—Akerman, on R. R. Franklin County—Meadville, on M. C. R. R. Perry County—Buck Creek, 7 miles west Richton. Yazoo County—Bethel (Black Jack).
Sept. 30	Lawrence County—New Hope, 7 miles southwest Monticello. Walthall County—New Zion, 5 miles east Tylertown.
Oct. 1	Liberty—Buckatunna, 20 miles southeast Meridian. Oktibbeha—Fellowship, 12 miles north Meridian.
Oct. 4	Carroll County—Carrollton, on R. R. Louisville—Good Hope, 18 miles southeast Louisville. Madison County—Flora on R. R. Simpson County—D'Lo, on R. R.
Oct. 5	Rankin County—Richland, 1 mile east Plains on R. R. Riverside—Lyon, on R. R. Webster County—Mt. Vernon 5 miles north Stewart
Oct. 6	Covington County—Seminary, on G. and S. I. R. R. Hinds County—First church Jackson. Tallahatchie County—Ascolmore, 7 miles south Charleston.
Oct. 7	Leake County—Mt. Zion, 5 miles North Sebastopol. Mississippi—Mt. Vernon, 6 miles south Robinson. Union—Elmo, 8 miles east Harrison.
Oct. 8	Pearl Valley—Oak Grove, 8 miles west Burnside.
Oct. 11	Copiah County—Harmony, 6 miles west Crystal Springs. Holmes County—Ebenezer, 10 miles west Pickens.
Oct. 12	Coldwater—Eudora, 10 miles west Hernando. Smith County—Raleigh, 14 miles north Mize.
Oct. 14	Choctaw—Salem, 16 miles west Shuqualak. Kosciusko—Harmony, 6 miles east Ethel. Lincoln County—Macedonia, 3 miles west Brookhaven. Neshoba County—Sprink Creek, 7 miles northeast Philadelphia. New Choctaw—Mt. Zion, Leake County, 24 miles north Canton. Tate County—Hickory Grove, 7 miles east Coldwater.
Oct. 15	Greene County—Washington, on Log R. R. Tombigbee—Fulton, 19 miles east Tupelo.
Oct. 20	Wayne County—Clara, 10 miles from Waynesboro.
Oct. 21	Kemper County—Antioch, 6 miles west Scooba on M. & O. R. R. Clarke County—Pachuta, on M. & O. R. R.

Note—Please look over above schedule carefully, and report any corrections to N. T. Tull, Jackson, Miss.

We are publishing the meeting date of the associations early this year because there were many changes in the associational organizations last year and we want to be sure the time and place of meeting are correct for each association.

Where associations have been reorganized and where new associations

have been formed, it is very important that the officers of the association, and other interested workers, give the meeting publicity and see that every church is properly represented.

We will send out later on the associational letter blanks and other forms for gathering statistics.

Two thirds of the associations of the state are now organized on county boundaries. Several others are made up of groups of counties, but adhering to county lines in their formation.

THE TERRY SAINTS

What about them? They are all right. The writer has been preaching to them for four full years now, and the longer he stays the less he feels like leaving, however they may feel about it.

The young people have a fine B. Y. P. U. only a few months old, which is doing splendid work. On the fourth Sunday in June, representatives from a number of the Young people's Unions of Hinds county met at Terry in the first session of the Hinds County B. Y. P. U. Convention the writer has since said that it was the finest day the church has had since he has been connected with it. There were fine young people present from a number of the churches in the county. Clinton, a village very dear to the heart of the writer, had a fine representation present. First Church Jackson had one young woman, a Miss Williams, who can furnish consecrated brains and beauty enough for a whole delegation.

But not all the delegations were from town. One big, strong young fellow from away back in the delightful old community of Bethesda, a country church, mind you, stood up and very demurely apologized for the fact that his home union had membership of only forty! Think of that for a country church.

But we didn't start out to say all this. We intended to say simply that there is not a company of saints anywhere on the map who are any more uniformly kind to their pastor than the people at Terry are. They have him in their thoughts and are always trying to think of something that will please him. Only a few days ago, they got together a large box of almost every thing good to eat you can think of; there were a great many more sorts than he, the pastor could think of, and sent it to his house in New Orleans. God bless those dear people every one, from good Sister Frank Berry, who is said to have suggested the business,

all the way round to the last one who gave the pastor even a kind thought.

Thankfully,

A Grateful Pastor

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Our Weekly Prayer List

Meetings Now in Progress Not Previously Published

CHURCH	COUNTY	PASTOR	Preacher Assisting
Candler's Chapel	Prentiss	A. L. Spencer	Rev. Hudson
Leaf River	Covington	N. R. Stone	None
Mt. Pisgah	Carroll	J. W. Maddox	J. T. Upton
Long Creek	Lauderdale	G. E. Holmsomback	R. E. Moore
...	Holmes	E. G. Evans	None
...	Neshoba	Z. B. Kitchens	None
Bethany	Jeff Davis	J. O. Buckley	J. F. Williams
Little Brown Creek	Prentiss	S. T. Shook	Rev. Mason

Meetings Beginning Fourth Sunday in July

CHURCH	COUNTY	PASTOR	PREACHER ASS'T
Sylvanena	Copiah	R. M. Boone	J. C. Parker
Zion Hill	Copiah	W. S. Blackmon	P. G. Harper
Chapel Hill	Hinds	B. E. Berry	S. R. Young
Pocahontas	Hinds	G. B. Hurlbutt	S. A. Wilkinson
Emery	Holmes	A. H. Miller	J. H. Fuller
Harland's Creek	Holmes	E. T. Mobberly	Bryan Simmons
Lula	Madison	J. M. Metta	J. P. Harrington
Antioch	Rankin	D. J. Miley	C. E. Bass
Galilee	Rankin	C. S. Moulder	None
New Prospect	Rankin	G. F. Winstead	J. H. Winstead
Oak Dale	Rankin	D. H. Waters	None
Pisgah	Rankin	H. W. Bradshaw	C. E. McNiece
Rehoboth	Rankin	A. C. Parker	None
Valley Grove	Rankin	A. B. Weathersby	C. W. Black
Goodwater	Simpson	L. S. Gardner	W. R. Beckett
Macedonia	Simpson	B. E. Phillips	None
Rock Springs	Simpson	A. J. Hughes	None
Beulah	Smith	D. W. Moulder	W. R. Cooper
Leaf River	Smith	N. L. Carlisle	J. F. Carter
Mineral Springs	Smith	J. A. Johnston	Z. K. Gilmore
Salem	Smith	R. O. Bankston	C. M. Grayson
Allen	Warren	D. W. Smith	D. W. Bishop
Bethlehem	Yazoo	L. T. Grantham	L. B. Spencer
Center Ridge	Yazoo	E. L. Landrum	S. S. Landrum
Beatty	Carroll	None	W. W. Muirhead
Calvary	Carroll	L. J. Lott	None
Harmony	Carroll	J. W. Maddox	W. W. Muirhead
Valden	Carroll	J. T. Upton	M. Flowers
Trinity	DeSoto	J. L. Price	None
Holcomb	Grenada	W. I. Hargis	None
Money	Leflore	W. S. Smith	J. E. Green
Mission	Montgomery	A. C. Mason	I. P. Trotter
New Liberty	Montgomery	J. B. Middleton	J. W. Edison
Poplar Creek	Montgomery	W. P. Winter	None
Longtown	Panola	Earl Ferrell	None
Melvor	Panola	W. L. Howse	None
Tocawa	Panola	R. A. Cooper	None
Corinth	Tallahatchie	E. J. Hill	B. F. Brooks
Cane Creek	Alcorn	G. B. Gurley	None
Love Joy	Alcorn	A. L. Spencer	None
New Prospect	Benton	L. A. Doyle	None
Derma	Calhoun	S. H. Shepherd	N. R. Stone
Mt. Moriah	Calhoun	A. F. Brasher	R. A. Kimbrough
New Liberty	Calhoun	J. T. Sargent	None
Old Town	Calhoun	J. F. McKibben	J. L. Roane
Poplar Springs	Calhoun	J. H. McGregor	None
Mt. Olive	Chickasaw	Chas. Nelson	None
New Hope	Itawamba	J. F. Benson	W. A. Sullivan
Pleasant Ridge	Itawamba	W. Tom Miller	G. Raburn
Guntown	Lee	B. C. Land	C. C. Clark
Moorestville	Lee	W. T. Stegari	T. A. J. Beasley
Union Hill	Lee	A. J. Darling	E. R. Henderson
Byhalla	Marshall	W. E. Lee	J. J. Fannell
Potts Camp	Marshall	J. P. Holton	None
Hatley	Monroe	W. R. Farrow	E. L. Wesson
Locust Hill	Pontotoc	None	C. Bodwden
Macedonia	Pontotoc	J. F. Tully	W. C. Bryant
Oak Hill	Prentiss	Clarence Palmer	B. Ballard
Tyra's Grove	Prentiss	L. D. Roberts	Salon Walker
Harmony	Tippah	S. V. Gullett	E. T. Putnam
Hunter's Chapel	Tippah	J. H. Needham	E. L. Wesson
Mt. Moriah	Tippah	J. W. Jenkins	H. L. Whitten
Palmer	Tippah	G. W. Wages	None
Pleasant Hill	Tippah	F. J. Eubanks	L. P. Randolph
Union	Tippah	J. S. Jenkins	A. Lambert
Cotton Springs	Tishomingo	S. T. Shook	T. O. Reese
Golden	Tishomingo	J. E. Creel	None
Myrtle	Union	Harvey Gray	J. W. Hudson
Mt. Gilead	Union	H. G. West	R. A. Kimbrough
Tillatoba	Yalobusha	B. W. Hudson	J. E. Jennings
Bowlin	Attala	J. T. Ellis	J. M. Walker
McCool	Attala	A. D. Muse	S. W. Sproles
Clear Springs	Choctaw	J. L. Smith	None
French Camp	Choctaw	A. D. Muse	H. T. McLaurin
Wair	Choctaw	H. M. Whitten	W. R. Haynie
Philadelphia	Kemper	J. L. Williams	J. D. Ray
Wahalak	Kemper	A. C. Furr	R. E. Moore
Hickory Grove	Lauderdale	H. B. Harrison	E. V. May
Mt. Gilead	Lauderdale	G. A. Smith	E. E. Huntberry
Midway	Leake	E. A. Lucas	R. E. Moore
Mt. Zion	Leake	W. L. Collins	R. A. Eddleman
Tuscola	Lowndes	T. G. Ward	J. S. Parker
Border Springs	Neshoba	W. W. Dyess	W. C. Stewart
Dixon	Neshoba	R. D. Pearson	None
Laurel Hill	Neshoba	L. M. Fairchild	H. C. Cox
Mc Donald	Neshoba	F. M. Breland	P. C. Barnett
Mt. Nelson	Neshoba	A. B. Culpepper	None
Mt. Olive	Neshoba	A. N. Thomas	E. Stephens
Concord	Noxubee	J. F. Brock	E. A. Breland
Sturgis	Oktobeha	J. J. Cooke	A. R. Willett
Ephesus	Scott	W. M. Yarbrough	None
Hillsboro	Scott	Owen Williams	E. M. Breland
County Line	Webster	O. C. Cooper	None
Tomolen	Webster	T. J. Smith	W. E. Fendley
Holly Grove	Winston	Z. B. Kitchens	None
Loskofoma	Winston	J. H. Street	J. D. Fulton
Plattsburg	Winston	I. A. Hal'ev	E. C. Hendrick
Hepzibah	Clarke	Luther Upton	None
Pachuta	Clarke	J. T. Phillips	R. S. Gavin
Ora	Covington	I. T. Christian	None
Shiloh	Covington	M. Walters	J. O. Jones
Central	Forrest	L. H. Harper	J. L. Hughes
Fetal	Forrest	R. G. Joiner	S. L. Raborn
Sand Hill	Green	John A. Starnes	Rev. Gibbs
Fellowship	Jasper	W. L. Meadows	W. A. Roper
Bethlehem	Jones	W. W. Allred	None
Fairfield	Jones	G. P. Harris	J. S. Chatman
Indian Springs	Jones	J. W. Rooker	J. E. Chapman
New Bethany	Jones	B. L. Herrington	Bruce Helburn
Sono	Jones	L. M. Phillips	Dr. Venable
Henleyfield	Pearl River	N. F. Clark	H. Mitchell
McNiel	Pearl River	W. B. Holcomb	T. C. King
Indian Springs	Perry	A. M. Hardin	J. L. Lowe
New Augusta	Perry	J. N. McMillan	None
Union	Perry	W. L. McCardle	S. T. Courtney
Pleasant Grove	Wayne	J. A. Dougherty	W. H. Wheeler
Amite River	Amite	Earnest Stewart	Chas. Taylor
Mt. Olive	Amite	Jas. A. Chapman	J. E. Barnett
Tangipahoa	Amite	J. G. Gilmore	W. A. Hewitt

CHURCH	COUNTY	PASTOR	Preacher Assisting
Webb School	Amite	None	C. T. Johnson
Reganton	Claiborne	P. A. Haman	G. W. Riley
Sarepta	Franklin	T. G. Polk	W. A. Green
Union	Franklin	A. P. Seofield	None
Piedmont	Jefferson	P. E. Weeks	Rev. James
Unity	Jefferson	O. U. Sullivan	J. E. Kinsey
Caron	Jefferson Davis	A. D. Muse	None
Old Hebron	Jefferson Davis	J. P. Williams	H. M. King
Hepzibah	Lawrence	J. O. Buckley	N. J. Lee
New Hope	Lawrence	J. B. Hemphill	A. J. Linton
Oma	Lawrence	R. D. Stringer	P. I. Linsey
Robinson	Lawrence	D. W. Bishop	W. C. Stewart
Shiloh	Lawrence	W. P. Sandifer	None
Gum Grove	Lincoln	W. R. Johnson	A. F. Davis
Holly Springs	Lincoln	W. S. Rogers	Rev. Bryant
Mt. Pleasant	Lincoln	T. B. Sandifer	W. A. Gill
Mt. Zion	Lincoln	J. B. Polk	S. P. Morris
Topisaw	Lincoln	J. J. Terry	L. B. Golden
Foxworth	Marion	W. A. Murray	None
Kokomo	Marion	T. D. Cox	J. C. Richardson
Centerville	Walthall	C. T. Corkern	E. F. Corkern
Mesa	Walthall	V. C. Walker	None
Rocky Points	Leake	B. F. Odom	None

RESULTS OF RECENT MEETINGS

No meetings reporting since last publication, 22; No professions of faith, 278; No. received for baptism, 264; No. received by letter, 135; Restored, 3; total additions, 402; No volunteers for ministry, 7; for mission work, 20; Students enrolled for denominational schools, 4; No. subscriptions of the Baptist Record, 42.

Totals to date: No. meetings reporting, 74; No. professions of faith, 1875; No. received for baptism, 1249; Received by letter, 644; Restored, 8; Total additions, 1901. No. volunteers for ministry, 9; for mission work, 25; students enrolled for denominational schools, 9; No subscriptions taken to the Baptist Record, 68.

MRS. D. P. OTT

The Lord provided a distinct blessing in the birth of Mary E. Evans. Born August 18, 1876, the most of her forty-five years of life was crowded with service. When just a mere girl she had to assume the roll of mother for her own brothers and sisters. In March 1898 she became the wife of Mr. P. D. Ott and a mother to his children by a former marriage. To these time added six children of her own. How faithfully and well she served all these was revealed in the fact that it was almost impossible to determine who mourned her most when God called her home.

Her last illness was long and tedious; but through it all she was patient and resigned thinking mostly of the welfare of others. The secret of all this is that in early life she surrendered her heart to Jesus and sought to live for Him.

To her aged father, her devoted husband, her brothers and sisters, her children, her church, and her host of

friends, her going is a distinct loss; but can all join in saying for her:

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest."

Her Pastor, Bryan Simmons.

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We have a large supply of books in stock now to supply your needs. Testaments, Bibles, Song Books, Books on Theology, Copyright Fiction, and most any other kind of book you wish. If you do not have it in stock we will order it for you. We are at your service, use us. Mail orders given prompt attention.

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Expenses: Rates for Men, \$265. and up. Rates for girls, \$175.00 and up.

New catalogs are now ready.

University Training School and Jackson School of Business: Before the opening of the school, Sept. 20, a separate building will be erected near the campus to take care of the Academy and Business College. First class training school will be maintained. It is thoroughly standard, being on the accredited list of the Southern Association of Schools and Colleges.

Those interested should write for special information. All correspondence to be addressed to

H. E. Watters, Jackson, Tenn.

OKOLONA

We have just closed our normal for Sunday School teachers. The work was in charge of Mr. J. E. Sweaney and Miss Joy Kin. The pastor taught a class in "Winning to Christ."

The Normal was not as well attended as we hoped it might be, but those who did the work are enthusiastic in their praise of Miss King and Brother Sweaney. My own opinion is that two more consecrated enthusiastic, efficient workers can hardly be found. Miss King makes the work of the Primary department of the Sunday School seem the most important phase of all our work; and she, while she inspires these whom she teaches to do the work, demonstrates how it can be done. I consider her a specialist. Mr. Sweaney in the "worker's Council," is a blessing to any church and Sunday School. He is an efficient teacher and a very worthy associate of our State Secretary of Sunday school work. I desire to urge all churches in counties where Mr. Sweaney and Miss King are to conduct Normals during the rest of the summer, by all means to have as many as possible of their Sunday School workers to attend.

W. A. SULLIVAN, Pastor.

MRS. SMILEY LILLY

The gentle spirit of this good woman departed this life June 30th just at the close of the day and returned to the God who gave it, at the home of her daughter Mrs. I. F. Schilling Osyka, Miss. The following day just at sunset the body surrounded by a large company of loved ones and friends was laid to rest in the Shirk Cemetery. The services being led by her Pastor. Sister Lilly was born May 1st 1841, and was 80 years and two months old. She leaves to sorrow her home going, two noble sons and three lovely and devoted daughters.

Peace to her Ashes.

J. G. Gilmore, Pastor.

Pastor held his meeting with old Montgomery Church Lincoln County. J. G. Gilmore, the pastor from Osyka did the preaching. The church was greatly revived, and there were two happy converts that followed their Lord in Baptism. The congregations grew to the very last service. They planned their next years revival with the same force.

Pastor.

GOOD MEETIN

We have just closed a good meeting at Griffith memorial Jackson. preached most acceptably for 8 days, but as complications had developed in his field, the 5th district he felt that he should return to his own work. Dr. W. A. Hewit, pastor of the First Church, Jackson, then preached four nights to the delight of all.

These good brethren did mutually excel each other in the grace of preaching. The congregations were good, interest intense; 20 accessions, and the church spiritually strengthened.

It was a beautiful picture to see men and boys coming out of a prayer room into the night services. During the past 18 months there have been 101 accessions to the church 65 of these during the regular services. The church maintains one of the best prayer meetings and B. Y. P. U. s in the city. (1 This. 525 G. W. RILEY, Pastor

We have just closed the most successful meeting held near Meridian, that has been held in many years. The preaching was done by Rev. Lee Spencer of Yazoo City. The singing was lead by the McKinleys of Morristown Tenn. The basement of our new church was packed to its capacity at every service and many were seated in cars on the outside. The average attendance at the night services was between five and six hundred. Spencer brought us the gospel in all of its purity and power. He used no methods to force people to decide, but the Holy Spirit came in mighty power.

The McKinleys impressed the people as being Musicians chosen of God. Many said they were the best that ever visited Meridian. The secret of it all is that they are consecrated. Their music was beautiful. They are the best help that I ever had. They have been engaged to help in other meetings in our city and state.

There were 24 additions to the church 16 coming for baptism some of these the heads of families. I believe I can say the revival was city wide for they came from all parts of the city. Oh, how I do praise God for sending us this mighty team of workers. There were eight subscriptions for the Record and others who will subscribe when given a chance. I have a great people and a great work to do. I am now in the midst of meeting at Union where Bro. S. W. Rogers is pastor. The meeting starts off fine. The McKinleys are with me. Pray for us.

J. D. BRAME.

It would be well not only for our own readers, but for the whole country to consider the remarkable case of the A. Nash Company, of Cincinnati. Several years ago Mr. Nash, after having conducted a kind of hand-to-mouth business, called his employees together and announced that there after the business would be run on the basis of the Golden Rule. "This means," he said, "that in my relations with you I will try to put myself in your place. I will ask myself the question, 'If I were in your place, and you were in mine, what would I want you to do?' I ask you to let the same rule govern your actions toward me." The factory began to make money. During a year of strikes the A. Nash Company had no strikes. During a year of low production the company increased its production 1,000 per cent. The premises became too small, and the company secured a building with seven times the floor space previously in use. The working force was increased 601 per cent without an advertisement for labor.

At the beginning of 1920 the Company was paying higher wages, selling its products for less money, and making larger profits than any of its competitors. This is only an illustration of what would happen in any business conducted according to the Golden Rule. This rule will work, and nowhere more successfully, than in the world of business.

THE BAPTIST CAMPAIGN

I would not be a slacker,
In this great campaign
For Jesus is the Captain.
And will forever reign.

We should not try to rob Him,
He is calling for his own,
He knows our thoughts and actions,
As he sits upon his throne.

I would not be a slacker,
For my Jesus reigns supreme,
No silver gold or worldly thing,
Shall ever come between.

Christ wants us all to do our best,
To build his kingdom here,
And when we meet him face to face,
Our Conscience will be clear.
I would not be a slacker
With that guilt upon my soul
Just think of how he suffered
Great agonies untold.

MRS. J. S. ABAN
Lyman, Miss.

Seminary Hill
July 9, 1921.

Dear Bro. Lipsey:

I will be in Mississippi during the month of Aug. My first meeting will be with the Beaumont Church. Any other church that might use me I shall be glad to have them write me at Seminary Hill, Ter.

Your Bro.,
Tom Tomlinson.

ALL RUN DOWN

AND WORN OUT

Because you have not thoroughly purified your blood, but have allowed to remain in it the accumulations of waste matter that cause weakness, loss of appetite, all headache, broken sleep, backache, eruptions, humors and other troubles.

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M. P. L. BERRY, Vice President.

East Miss. Dept.

Notes and Comments

Owing to sickness and a death in the Mathiston Church, the writer did not get to attend the Encampment at Blue Mountain last week as he very much desired to do.

Died—Sister Willie Dobbs, a member of the Mathiston Baptist church, died on the 12th day of July, 1921, at the age of sixty-nine years. She was a member of one of the oldest and most highly respected families of Choctaw County, being a granddaughter of Rev. Silas Dobbs who at one time preached in this part of the state and a first cousin of Revs. C. H. and J. W. Dobbs, who are now living near Mathiston.

Rev. Thos. J. Smith, of Mathiston has been to Missouri for two weeks with a view of moving there and preaching and going to college. We regret to see Bro. Smith go from our state as he is a good young preacher and is doing a good work in his part of the state.

Rev. Miller is assisting Pastor N. F. Clark in his revival meeting at Oak Hill Church, near Poplarville, this week. The writer had the joy of preaching for Bro. Clark while in Pearl River County last week. He seems to have a strong hold on his people.

While visiting my Uncle J. H. Odum, near Poplarville last week I had the pleasure of preaching at Progress Consolidated School several times, at Gum Pond saw-mill camps, at Oak Hill church and at a number of private homes. The people seemed anxious to hear the gospel, and several claimed conversion and agreed to unite with the church in the near future.

Misses Johnnie McCain and Ruby Pearson represented the Sunday School and B. Y. P. U. of Mathiston church at the Encampment at Blue Mountain last week. They report a great meeting.

Good singing is a good thing, but I sometimes think that the singing question is over worked. These all-day singings and Sunday-dinner-on-the-ground picnics seem to be violative of the spirit and intention of the Lord's day. What do you think about it?

I have been asked if one who believes in salvation by works can be saved. Jesus and His Word say that we are saved by grace and without works, and they also say that he who believeth not shall be damned. Now, if one believes in salvation by works he does not believe what Christ and the Bible say, so he is an unbeliever. Therefore we are to conclude that such an one is lost.

Rev. B. E. Phillips held a good meeting at Blythe Creek Church, Choctaw County, last week. Three were received for baptism. He is to assist the writer at Fellowship near the same place, the second in July. His home is at New Hebron, Miss.

Rev. W. H. Thompson, pastor at Newton, held a meeting at Slate Springs, Webster County, last week, for pastor Middleton and his church. Brother Thompson was ordained to preach by this church thirty years ago, and his father was pastor there for a number of years. Bro. Thompson assists the writer at Mathiston the fifth Sunday of this month.

The writer is with pastor Culpepper at Bluff Springs, Kemper County, this week. We are asking God for a great meeting to His glory. Pray for the meeting.

Brother Isajah Watson's article on Law and Grace was very fine. We need much more writing and preaching on this subject. There are large numbers of Christians who have not understood the relation of these two subjects, and many of them live in the Baptist church. What the world needs today is the preaching of a strong gospel that sets forth the fact that salvation is all of grace without the works of the law. The Law condemns, Grace makes alive. So the Law has nothing to do in the matter of our Salvation. So preach it and tell the truth.

Some one asked the question, "Why do we have the Holy Rollers?" All the answer that I know to this question is that God's word is being fulfilled wherein it says that many false prophets shall rise in the last days and deceive many. Then if it is a fulfillment of the word of God, and it is, we need not worry over the matter. Fight these and all other errors by preaching the gospel which is the power of God to every one that believes, and God will take care of the false prophet and his false doctrines.

R. L. BRELAND

ABERDEEN

Will you suffer a few words from Monroe County and from Aberdeen? We are all so happy and thankful for a great meeting we have just closed at Aberdeen that we feel we just must tell the brotherhood about it. Our meeting began June 26th and closed July 7th. The pastor was assisted by Bro. Roland Q. Leavell of Oxford. Bro. Leavell reached us on Wednesday after the meeting began Sunday. We sought to have the meeting well under way when he came. Had 6 additions up till then. Our people were much in prayer. Pastor Leavell came to us in the fullness of the blessings of the gospel of Christ and he preached with marked ability and earnestness all the way through. God Almighty honored his word and many turned unto the Lord. Thirty seven people confessed Christ and joined our church, and both pastor and the people who worked with him were blessed. It was the pleasure of the

writer to supply the pulpit of Pastor Leavell at Oxford while he was with us over Sunday in the meeting. It was a keen pleasure and a deep joy to look into the work at Oxford and meet even for a few moments some of the good people there. They are to be congratulated that they have the bright and gifted young Leavell for their pastor. He is a preacher of no mean ability! He goes back to his work rich in the affections of our people and with our prayers for his future work. The writer has been doing missionary work in this county this summer. Has organized three new churches who are building houses of worship and have regular preaching and are contributors to our Baptist work at home and abroad. We begin another such meeting next week. Please pray for the work.

Very sincerely,

J. M. WALKER Pastor
Aberdeen Miss.

UNITY CHURCH, LEAKSVILLE

Unity church is a church back in the piney woods and of course is not heard from very often. But never the less we are still on the list or, if I may say the "Honor Roll."

We have as fine a Sunday School as there is in Miss. You may say 'ours is the best' but you must prove it by letting us hear from you.

We have an enrollment of about seventy pupils and they are divided into six classes, each child was put into the class he was best fitted for in order that he could be easily taught.

The greatest thing about our Sunday school is the teachers have all been present for six Sundays in succession, and we think this is a very good record.

If a child comes to his class and has a new teacher each Sunday he will surely grow weary and rather be at home. So teachers always be present and do your best to teach your lesson.

If we have a good Sunday school we must have a good Supt. That is why we have a good one.

May we have the prayers of the christian people along this line of great work.

Yours very truly,
MAYE COOLY, Sec'y.

Pastor J. G. Gilmore, writes requesting the prayers of the brotherhood for the meeting that they are to begin with their church at Osyka, next Sunday. The pastor is to do the preaching, and Rev. B. W. Hudson is to lead the singing, every detail for a successful revival has been worked out. The church is in a prosperous condition, and they are confidently expecting a great blessing.

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THEY SPREAD DISEASE
Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.
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(Continued from page 9)

for discussion, but this time the individual received the greatest consideration this year.

Dick Taylor, of Seminary, discussed "The Obligation of the Sunday School to Young Women," in this he showed some of the needs of the young women and wherein it is the duty of the Sunday School to meet these needs.

"The Possibilities Wrapped up in a Boy," was discussed by Robert Gandy, of Sanford. At this time the Convention was favored with a song from an able quartet. Then came a discussion of "The Adult Bible Class and Christian Citizenship," by W. L. Bass, from Mount Olive. He showed the connection between the material studied by this class and the needs of our citizenship today. Rev. Carter of the State Sunday School Board was given thirty minutes to tell of the work of the Sunday Normal Classes.

The Convention was well attended. Several hundred people were present and the Sanford people responded nobly in caring for and feeding all of those present. Barbecued beef was served at the noon hour.

In the afternoon the "Value of Early Training" was discussed by E. C. Williams, of Mount Olive. B. Y. P. U. demonstration was given by the Mount Olive B. Y. P. U.. Rev. W. R. Beckett, the County organizer and pastor of the Mount Olive Church brought a stirring message on "Our responsibility for Souls." Miss Bettie Barber discussed the effective use of graded Lesons in the Elementary

Grades. "The Home Department," was discussed by Mr. Alex Lott.

At this time the minutes of the last meeting were read by the secretary, Mr. Caleb Welsh.

The Committee on Nomination and Resolutions reported as follows: Officers: Pres. J. B. Byrd.

Pres. (Northern District) E. C. Williams.

Pres. (Central District) A. J. Brown.

Pres. (Southern District) Dick Taylor. Sec-Treas. Caleb Welsh.

Time of Meeting—First Sunday in July, 1922.

Place of meeting—Mount Olive, Baptist Church.

Be it resolved by the Covington Sunday School and B. Y. P. U. Convention:

First—That we express to the people of the Sanford Baptist Church and community our sincere thanks for their hospitality during this Convention.

Second—That all Baptist churches of this County be asked to omit their morning services on date of next Convention in order to make it convenient for all those who so desire to attend said convention.

Third—That each Sunday School and B. Y. P. U. in this County be urged to send representatives to this Convention.

Respectfully submitted by Committee, Robert Gandy, Chr., Mrs. Z. A. Rogers, J. P. Spell.

The above report of the committee was adopted.

The Convention was a success and representatives from over half of the Churches of this County went back home to carry forward their work with greater zeal and determination to win for Christ.

YAZOO CITY

We have had with us this week, Rev. M. J. Carter and Miss Joy King for our Sunday school institute. Bro. Carter will complete his course at Fort Worth next year. He is a Mississippian and we are proud of him. He has a wonderful way with the young people and has made a lasting impression on the people of Yazoo City. He had a large class and the interest not only held up but increased up to the last night of the course.

It is my belief that some good church in Mississippi would do well to land him as their pastor after he completes his splendid preparation at Fort Worth. Keep your eyes on him. Bro. Carter's wife is a graduate from Ft. Worth.

Miss King, better known in Mississippi as just Joy, is one of the most pleasing instructors I have ever known. She is thorough in her work and is leaving Yazoo City Baptists just full of "Joy".

May the good Lord send them our way again.

Fraternally,

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